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An Account of ANTIPAROS.

ANTIPAROS, an island in the Archipelago, opposite to Paros, from which it is separated by a strait about seven miles over. It is the Olearos, or Oliaros, mentioned by Strabo, Pliny, Virgil, Ovid, &c. and was, according to Heraclides Ponticus, as quoted by Stephanus, first peopled by a Phœnician colony from Sidon.—According to Mr. Tournefort's account, it is about sixteen miles in circumference, produces a little wine and cotton, with as much corn as is necessary for the maintenance of sixty or seventy families, who live together in a village at one end of the island, and are mostly Maltese and French corsairs.

This island is remarkable for a subterraneous cavern or grotto, accounted one of the greatest natural curiosities in the world. It was discovered in the last century by one Magni an Italian traveller.

The most particular account of this famous grotto that hath hitherto been published, appeared in the British magazine, in a letter signed Charles Saunders, and dated Feb. 24th, 1746 7; which, as it is very particular, and seems to bear sufficient marks of authenticity, we shall here insert. "Its entrance lies in the inside of a rock, about two miles from the

sea shore; and is a spacious and very large arch, formed of rough craggy rocks, overhung with brambles and a great many climbing plants, that give it a gloominess which is very awful and agreeable. Our surgeon, myself, and four passengers, attended by six guides, with lighted torches, entered this cavern about eight o'clock in the morning, in the middle of August last. We had not gone twenty yards in this cavity, when we lost all sight of day-light: but our guides going before us with lights, we entered into a low narrow kind of alley, surrounded every way with stones glittering like diamonds by the light of our torches; the whole being covered and lined throughout with small crystals, which gave a thousand various colours by their different reflections. This alley grows lower and narrower as one goes on, till at length one can scarce get along it. At the end of this passage we were each of us presented with a rope to tie about our middles; which when we had done, our guides led us to the brink of a most horrible precipice. The descent into this was quite steep, and the place all dark and gloomy. We could see nothing, in short, but some of our guides with torches in a miserable dark place, at a vast distance

distance below us. The dreadful depth of this place, and the horror of the descent through a miserable darkness into it, made me look back to the lane of diamonds, if I may so call it, through which we had just passed, and I could not but think I was leaving heaven to descend into the infernal regions. The hope of something fine at my journey's end, tempted me, however, to trust myself to the rope and my guides at the top, to let myself down. After about two minutes dangling in this posture, not without much pain as well as terror, I found myself safe, however, at the bottom; and our friends all soon followed the example. When we had congratulated here with one another on our safe descent; I was inquiring where the grotto, as they called it, was. Our guides, shaking their heads, told us, we had a great way to that yet; and led us forward about 30 yards, under a roof of ragged rocks, in a scene of terrible darkness, and at a vast depth from the surface of the earth, to the brink of another precipice, much deeper and more terrible than the former. Two of the guides went down here with their torches first; and by their light we could see, that this passage was not so perpendicular indeed as the other, but lay in a very steep slant, with a very slippery rock for the bottom; vast pieces of rough rugged rocks jutting out in many places on the right hand, in the descent, and forcing the guides sometimes to climb over, sometimes to creep under them, and sometimes to go round them; and on the left, a thousand dark caverns, like so many monstrous wells, ready, if a foot should slip, to swallow them up for ever. We stood on the

edge to see these people with their lights descend before us, and were amazed and terrified to see them continue descending till they seemed at a monstrous and most frightful depth. When they were at the bottom, however, they halted to us; and we, trembling and quaking, began to descend after them. We had not got 30 feet down, when we came to the place where the rock was perfectly perpendicular; and a vast cavern seemed to open its mouth to swallow us up on one side, while a wall of rugged rock threatened to tear us to pieces on the other. I was quite disheartened at this terrible prospect, and declared I would go back: but our guides assured us there was no danger; and the rest of the company resolving to see the bottom now they were come so far, I would not leave them: so on we went to a corner, where there was placed an old slippery and rotten ladder, which hung down close to the rock; and down this, one after another, we at length all descended. When we had got to the bottom of this, we found ourselves at the entrance of another passage, which was terrible enough indeed; but in this there was not wanting something of beauty. This was a wide and gradual descent; at the entrance of which one of our guides seated himself on his breech, and began to slide down, telling us we must do the same. We could discover, by the light of his torch, that this passage was one of the noblest vaults in the world. It is about nine feet high, seven wide, and has for its bottom a fine green glossy marble. The walls and arch of the roof of this being as smooth and even in most places as if wrought by art, and made of

a fine glittering red and white granite, supported here and there with columns of a deep blood-red shining porphyry, made, with the reflection of the lights, an appearance not to be conceived. This passage is at least forty yards long; and of so steep a descent, that one has enough to do, when seated on one's breech, not to descend too quickly. Our guides, that we kept with us, could here keep on each side of us: and, what with the prodigious grandeur and beauty of the place, our easy travelling through it, and the diversion of our now and then running over one another whether we would or not; this was much the pleasantest part of our journey. When we had entered this passage, I imagined we should at the bottom join the two guides we had first set down; but alas! when we were got there, we found ourselves only at the mouth of another precipice, down which we descended by a second ladder not much better than the former. I could have admired this place also, would my terror have suffered me; but the dread of falling kept all my thoughts employed during my descent. I could not but observe, however, as my companions were coming down after me, that the wall, if I may so call it, which the ladder hung by, was one mass of blood-red marble, covered with white sprigs of rock crystal as long as my finger, and making, with the glow of the purple from behind, one continued immense sheet of amethysts. From the foot of this ladder we slid on our bellies through another shallow vault of polished green and white marble, about twenty feet; and at the bottom of this joined our guides. Here we all got to-

gether once again, and drank some rum, to give us courage before we proceeded any farther. After this short refreshment, we proceeded by a strait, but somewhat slanting passage, of a rough, hard, and somewhat coarse stone, full of a thousand strange figures of snakes rolled round, and looking as if alive; but in reality as cold and hard as the rest of the stone, and nothing but some of the stone itself in that shape. We walked pretty easily along this descent for near 200 yards; where we saw two pillars seemingly made to support the roof from falling in: but in reality it was no such thing; for they were very brittle, and made of a fine glittering yellow marble. When we had passed these about 200 yards, we found ourselves at the brink of another very terrible precipice: but this our guides assured us was the last; and there being a very good ladder to go down by, we readily ventured. At the bottom of this steep wall, as I may call it, we found ourselves for some way upon plain even ground; but, after about 40 yards walking, were presented by our guides with ropes again; which we fastened about our middles, though not to be swung down by, but only for fear of danger, as there are lakes and deep waters all the way from hence on the left hand. With this caution, however, we entered the last alley: and horrible work it was indeed to get through it. All was perfectly horrid and dismal here. The sides and roof of the passage were all of black stone; and the rocks in our way were in some places so steep, that we were forced to lie all along on our backs, and slide down; and so rough, that they cut our clothes, and bruised us miserably

in passing. Over our heads there were nothing but ragged black rocks, some of them looking as if they were every moment ready to fall in upon us; and, on our left hands, the light of our guides torches showed us continually the surfaces of dirty and miserable looking lakes of water. If I had heartily repented of my expedition often before, here I assure you I was all in a cold sweat, and fairly gave myself over for lost; heartily cursing all the travellers that had written of this place, that they had described it so as to tempt people to see it, and never told us of the horrors that lay in the way. In the midst of all these reflections, and in the very dismallest part of all the cavern, on a sudden we had lost four of our six guides. What was my terror on this sight! This place was a thousand times darker and more terrible for want of their torches; and I expected no other but every moment to follow them into some of these lakes, into which I doubted not but they were fallen. The remaining two guides said all they could, indeed, to cheer us up; and told us we should see the other four again soon, and that we were near the end of our journey. I don't know what effect this might have upon the rest of my companions; but I assure you I believed no part of the speech but the last, which I expected every moment to find fulfilled in some pond or precipice. Our passage was by this time become very narrow, and we were obliged to crawl on all fours over rugged rocks; when in an instant, and in the midst of these melancholy apprehensions, I heard a little hissing noise, and saw myself in utter, and not to be described, darkness. Our guides called in-

deed cheerfully to us, and told us that they had accidentally dropped their torches into a puddle of water, but we should soon come to the rest of them, and they would light them again; and told us there was no danger, and we had nothing to do but to crawl forward. I cannot but say I was amazed at the courage of these people; who were in a place where, I thought four of them had already perished, and from whence we could none of us ever escape; and determined to lie down and die where I was. Words cannot describe the horror, or the extreme darkness of the place. One of our guides, however, perceiving that I did not advance, came up to me, and clapping his hand firmly over my eyes, dragged me a few paces forward. While I was in this strange condition, expecting every moment death in a thousand shapes, and trembling to think what the guide meant by this rough proceeding, he lifted me at once over a great stone, set me down on my feet, and took his hand from before my eyes. What words can describe at that instant my astonishment and transport! Instead of darkness and despair, all was splendor and magnificence before me, our guides all appeared about us; the place was illuminated by fifty torches, and the guides all welcomed me into the grotto of Antiparos. The four that were first missing, I now found had only given us the slip, to get the torches lighted up before we came; and the other two had put out their lights on purpose, to make us enter out of utter darkness into this pavilion of splendor and glory. I am now come to the proper business of this letter; which was, to describe this grotto. But I must confess to you that

that words cannot do it. The amazing beauties of the place, the eye that sees them only can conceive. The best account I can give you, however, pray except of.

"The people told us, the depth of this place was 485 yards. The grotto, in which we now were, is a cavern of 120 yards wide, and 113 long, and seems about sixty yards high in most places. These measures differ something from the accounts travellers in general give us, but you may depend upon them as exact, for I took them with my own hand. Imagine then with yourself, an immense arch like this, almost all over lined with fine and bright chrystallized white marble, and illuminated with fifty torches; and you will then have some faint idea of the place I had the pleasure to spend three hours in. This, however, is but a faint description of its beauties. The roof, which is a fine vaulted arch, is hung all over with icicles of white shining marble, some of them ten feet long, and as thick as one's middle at the root: and among these there hang 1000 festoons of leaves and flowers of the same substance; but so very glittering, that there is no bearing to look up at them. The sides of the arch are planted with seeming trees of the same white marble, rising in rows one above another, and often inclosing the points of the icicles. From these trees there is also hung festoons, tied as it were from one to another, in vast quantities; and in some places among them there seem rivers of marble winding through them in a thousand meanders. All these things are only made, in a long course of years, from the dropping of water, but really look like trees and brooks turned to marble. The floor we trod upon was rough and uneven,

with crystals of all colours growing irregularly out of it, red, blue, green, and some of a pale yellow. These were all shaped like pieces of saltpetre; but so hard that they cut our shoes: among these here and there, are placed icicles of the same white shining marble, with those above, and seeming to have fallen down from the roof, and fixed there; only the big end of these is to the floor. To all these our guides had tied torches, two or three to a pillar, and kept continually beating them to make them burn bright. You may guess what a glare of splendour and beauty must be the effect of this illumination, among such rocks and columns of marble. All round the lower part of the sides of the arch are a thousand white masses of marble, in the shape of oak trees. Mr. Tournefort compares them to cauliflowers, but I should as soon compare them to toadstools. In short, they are large enough to inclose, in many places, a piece of ground big enough for a bed-chamber. One of these chambers has a fair white curtain, whiter than satin, of the same marble, stretched all over the front of it. In this we all cut our names, and the date of the year, as a great many people have done before us. In a course of years afterwards, the stone blisters out like this white marble over the letters. Mr. Tournefort thinks the rock grows like oak, or apple-trees for this reason; but I remember I saw some of the finest cockle and muscle shells, in the rock thereabouts, that ever I saw in my life, I wonder whether he thinks they grow there too. Besides, if this rock grows so fast, the cavern ought to be grown up by this time: and yet, according

ding to his measures and mine, the cavern seems on the other hand to be turned larger space. Indeed, all that I can gather from his account of this glorious place, is, that he had drank a bottle or two too much before he went down into it."



Of the progress of Writing, by Pictures, Hieroglyphics, and Symbols.

PICTURES were undoubtedly, the first essay towards writing. Imitation is so natural to man, that, in all ages, and among all nations, some methods have obtained of copying or tracing the likeness of sensible objects. Those methods would soon be employed by men, for giving some imperfect information to others at a distance, of what had happened; or for preserving the memory of facts, which they sought to record. Thus, to signify that one man killed another, they drew the figure of one man stretched upon the earth, and of another standing by him with a deadly weapon in his hand. We find, in fact, that when America was first discovered, this was the only sort of writing known in the kingdom of Mexico. By historical pictures, the Mexicans are said to have transmitted the memory of the most important transactions of their empire. These, however, must have been extremely imperfect records; and the nations, who had no other, must have been very gross and rude. Pictures could do no more than delineate external events. They could neither exhibit the connexions of them, nor describe such qualities as were not visible to the eye, nor convey an idea of the dispositions or words of men.

To supply, in some degree, this defect, there arose, in process of time, the invention of what are called hieroglyphical characters; which may be considered as the second stage of the art of writing. Hieroglyphics consist in certain symbols, which are made to stand for invisible objects, on account of analogy or resemblance, which such symbols were supposed to bear to the objects. Thus, an eye, was the hieroglyphical symbol of knowledge; a circle, of eternity, which has neither beginning nor end. Hieroglyphics, therefore, were a more refined and extensive species of painting. Pictures delineated the resemblance of external visible objects. Hieroglyphics painted visible objects, by analogies taken from the external world.

Egypt was the country where this sort of writing was most studied, and brought into a regular art. In hieroglyphics they conveyed all the boasted wisdom of their priests. According to the properties which they ascribed to animals, or qualities with which they supposed natural objects to be endowed, they pitched upon them to be the emblems or hieroglyphics of moral objects; and employed them in their writing for that end. Thus ingratitude was denominated by a viper; imprudence, by a fly; wisdom, by an ant; victory, by a hawk; a dutiful child, by a stork; a man universally shunned, by an eel, which they supposed to be found in company with no other fish. Sometimes they joined together two or more of these hieroglyphical characters; as, a serpent with a hawk's head, to denote nature, with God presiding over it.

From hieroglyphics, or symbols
of

of things invisible, writing advanced, among some nations, to simple arbitrary marks, which stood for objects, though without any resemblance or analogy to the objects signified. Of this nature, was the method of writing practised among the Peruvians. They made use of small cords of different colours: and by knots on these of various sizes and differently ranged, they contrived signs for giving information, and communicating their thoughts to one another.

Of this nature also are the written characters which are used to this day throughout the great empire of China. The Chinese have no alphabet of letters, or simple sounds, which compose their words. But every single character which they use in writing, is significant of an idea; it is a mark that stands for some one thing or object. By consequence, the number of the characters must be immense. It must correspond to the whole number of objects or ideas, which they have occasion to express; that is, to the whole number of words which they employ in speech. They are said to have seventy thousand of these characters. To read and write them to perfection is the study of a whole life; which subjects learning among them to infinite disadvantage, and must have greatly retarded the progress of all science.



ANCIENT CUSTOMS.

Of the Head dresses of the Roman Ladies.

THE Roman ladies wore very high head-dresses. With the help of borrowed hair, they surrounded the head with so many

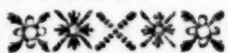
tresses, knots, and curls, disposed in different stories and towers that the whole formed a sort of building. Sometimes they gave their hair a military air, the form of a helmet, or the figure of a buckler. The mitre was also another kind of head dress. It was the same to the women as the hat to the men. More divided than the mitre we are acquainted with, like it, had two pendants fastened below the chin. There were some ornaments for the head, which were regarded as a mark of modesty and virtue. One of these was a pretty broad ribbon with which the women filleted up their hair, and then formed it into knots behind. There were some also, which were peculiar to particular families.

Light coloured hair was most in fashion. Both men and women dyed it to make the colour more lively. They perfumed it, and applied essences to give it lustre. Sometimes they covered it with gold dust, to make it still more brilliant. The mode came from Asia. Josephus says that it was much practised among the Jews. The emperors Verus and Gallienus followed it. The hair of Commodus, according to Herodian, was become so fair and shining, that when he was in the sun, his head appeared all on fire.

Dye and dust were the only means in use among the ancients to set off their hair. They knew nothing of our powder. No ancient authors mention it. The fathers of the church, who reproach the women with all the various artifices they used to heighten their charms, take no notice of powder; nor is it spoke of in any of the old romances, which enter into such minute details with regard to the finery

finery of both sexes. We find nothing of it in the old portraits, though the painters of them always represented persons as they were clothed and dressed.

History informs us, that Margaret de Valois, who was mortified with having very black hair, had recourse to all sorts of artifices to soften the colour. If powder had been then in use, she might have spared herself all that pains. The first of the French writers, who have spoke of powder, is, L'Etoile, in his journal under the year 1593—He relates, that nuns were seen walking the streets of Paris powdered and curled. From that time powder came into fashion in France by degrees, and from thence passed into the other countries of Europe.



MODERN CUSTOMS.

[From a late London Paper.]

Tall Feathers

ARE now the rage—Lady Caroline Campbell displayed in Hyde Park, the other day a feather four feet higher than her bonnet? At the assemblies there is a room set apart for the lady visitants to put their feathers on, as it is impossible to wear them in any carriage with a top to it. The lustres are also removed upon this account, and the doors are carried up to the height of the cieling.—A well dressed lady who nods with dexterity, can give a friend a little tap on the shoulders across the room without incommoding the dancers.

A letter from Sir Matthew Hale, Knight, to his children, concerning SPEECH.

Jan. 19th, 1660.

Children,

I THANK God I came well to Farrington this Saturday about five of the clock, and because I have some leisure time at my inn, I could not spend that time more to my own contentment, and your benefit, than by my letter to give you all good council: The subject wherof, at this time, shall be concerning *speech*; because much of the good or evil that befalls persons, doth occasionally happen by the well or ill managing of that part of humane conversation: I shall as I have leisure and opportunity at other times, give you my directions concerning other subjects. First, as concerning the former, observe these directions:

1. Observe and mark as well as you may, what is the temper and disposition of those persons, whose speeches you hear, whether they be grave, serious, sober, wise, discreet persons: If they be such, their speeches commonly are like themselves, and well deserve your attention and observation. But if they be light, impertinent, vain, passionate persons, their speech is for the most part according, and the best advantage that you will gain by their speech is, but thereby to learn their dispositions; to discern their failings, and to make yourselves the more cautious both in your conversation with them, and in your speech and deportment, for in the unseemliness of their speech you may

may better discern and avoid the like in yourselves.

2. If any person, that you do not very well know to be a person of truth, sobriety, and weight, relate strange stories, be not too ready or easy to believe them, nor report them after him: And yet, unless he be one of your familiar acquaintance, be not too forward to contradict him; or if the necessity of the occasion require you to declare your opinion of what is so reported, let it be modestly and gently, not too bluntly or coarsely; by this means, on the one side you shall avoid being abused by your too much credulity; on the other side, you shall avoid quarrels and distaste.

3. If any man speak anything to disadvantage or reproach of one that is absent, be not too ready to believe it, only observe and remember it, for it may be it is not true, or it is not all true, or some other circumstances were mingled with it, which might give the business reported a justification, or at least an allay, an extenuation or a reasonable excuse: in most actions, if that which is bad alone, or seems to be so, be reported, omitting that which is good, or the circumstances that accompany it, any action may be easily misrepresented; be not too hasty therefore to believe a reproach, until you know the truth, and the whole truth.

4. If any person report unto you some injury done to you by another, either in words or deeds, do not be over hasty in believing it; nor suddenly angry with the person so accused; for it is possible it may be false or mistaken, and how unseemly a thing will it be, when your credulity and passion shall perchance carry you, upon a supposed injury, to do wrong to

him that hath done you none; or at least, when the bottom and truth of the accusation is known, you will be ashamed of your passion; believe not a report until the accused be heard: and if the report be true, yet be not transported either with passion, hasty anger or revenge, for that will be your own torment and perturbation.

When a person is accused or reported to have injured you, before you give yourself leave to be angry, think with yourself, why should I be angry before I am certain it is true, or if it be true, how can I tell how much I should be angry, till I know the whole matter? though it may be he hath done me wrong, yet possibly it is misrepresented, or it was done by mistake, or it may be he is sorry for it: I will not be angry till I know there be cause, and if there be cause, yet I will not be angry till I know the whole cause, for till then, if I must be angry at all, yet I know not how much to be angry, it may be it is not worth my anger, or if it be, it may be it deserves but a little. This will keep your mind and carriage upon such occasions in a due temper and order; and will disappoint malicious or officious tale bearers.

5. If a man whose integrity you do not very well know, makes you great and extraordinary professions and promises, give him as kind thanks as may be, but give not much credit to it: Cast about with yourself what may be the reason of this wonderful kindness, it is twenty to one but you will find something that he aims at, besides kindness to you: It may be he hath something to beg or buy of you, or sell you, or some such bargain that speaks out at last his own advantage, and not yours: and if

he serve his turn upon you, or if he be disappointed, his kindness will grow cool.

6. If a man flatter and commend you to your face, or to one that he thinks will tell you of it; it is a thousand to one, either he hath deceived and abused you some way, or means to do so: Remember the fable of the fox commending the singing of the crow when she had somewhat in her mouth that the fox liked.

7. If a person be choleric, passionate, and give you ill language, remember, first, rather to pity him than to be moved into anger and passion with him, for most certainly that man is in a distemper and disorder, observe him calmly and you shall see him in so much perturbation and disturbance, that you will easily believe he is not a pattern to be imitated by you, and therefore return not choler for anger; for you do but put yourself into a kind of frenzy because you see him so: Second, be sure you return not railing, reprovoking, or reviling for reviling, for it doth but kindle more heat, and you will find silence, or at least very gentle words, the most exquisite revenge of reproaches that can be, for either it will cure the distemper in the other, and make him see and be sorry for his passion, or it will torment him with more perturbation and disturbance. But, howsoever, it keeps your innocence, gives you a deserved reputation of wisdom and moderation, and keeps up the serenity and composure of your mind, whereas passion and anger do make a man unfit for any thing that becomes him as a man, or as a Christian.

8. Some men are excellent in the knowledge of husbandry, some of planting, some of gardening,

some the mathematics, some in one kind, some in another; in all your conversation, learn as near as you can wherein the skill and excellence of any person lies, and put him upon talk of that subject, and observe it, and keep it in memory or writing; by this means you will glean up the worth and excellence of every person you meet with, and at an easy rate put together that which may be for your use upon all occasions.

9. Converse not with a liar or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making: and if it doth neither, yet it will fill your memory with such discourses, that will be troublesome to you in aftertime, and the returns of the remembrance of the passages which you so long since heard of this nature, will haunt you, when your thoughts should be better employed.

Now as concerning your own speech, and how you are to manage it; something may be collected out of what goes before, but I shall add somethings else.

1. Let your speech be true, never speak any thing for a truth, which you know or believe to be false: It is a great sin against God, that gave you a tongue to speak your offence against humanity itself, for where there is no truth, there can be no safe society between man and man: and it is an injury to the speaker, for besides the base disreputation it casts upon him, it doth in time bring a man to that baseness of mind, that he can scarce tell how to tell truth or to avoid lying, even when he hath no colour of necessity for it; and it comes to such a pass, that as an other man

man cannot believe he tells a truth, so he himself scarce knows when he tells a lie : and observe it, a lie ever returns with discovery and shame at the last.

[To be continued.]



An account of PONTIAC, a famous Indian Chief.

[From CARVER'S Travels.]

PONTIAC was an enterprising chief, or head warrior of the Miamies. During the war between the English and the French, he had been a steady friend to the latter, and continued his inveteracy to the former even after peace had been concluded between these two nations. Unwilling to put an end to the depredations he had been so long engaged in, he collected an army of confederate Indians, with an intention to renew the war. However, instead of openly attacking the English settlements, he laid a scheme for taking by surprise those forts on the extremities which they had lately gained possession of.

How well the party he detached to take fort Michilimackinac succeeded, has been related. To get into his hands Detroit, a place of greater consequence, and much better guarded, required greater resolution, and more consummate art. He of course took the management of this expedition on himself, and drew near it with the principal body of his troops. He was however prevented from carrying his design into execution by an apparently trivial and unforeseen circumstance : On such does the fate of mighty empires frequently depend.

The town of Detroit, when Pontiac formed his plan, was garrisoned by about three hundred men, commanded by Maj. Gladwin, a gallant officer ; as at that time every appearance of war was at an end, and the Indians seemed to be on a friendly footing, Pontiac approached the fort without exciting any suspicion in the breast of the governor or the inhabitants. He encamped at a little distance from it, and sent to let the commandant know that he was come to trade : and being desirous of brightening the chain of peace between the English and his nation, desired that he and his chiefs might be admitted to hold a council with him. The governor, still unsuspecting, and not in the least doubting the sincerity of the Indians, granted their general's request, and fixed on the next morning for their reception.

The evening of that day, an Indian woman who had been employed by Maj. Gladwin to make him a pair of Indian shoes, cut of curious old skin, brought them home. The major was so pleased with them, that, intending these as a present for a friend, he ordered her to take the remainder back, and make it into others for himself. He then directed his servant to pay her for those she had done, and dismissed her. The woman went to the door that led to the street, but no further ; she there loitered about as if she had not finished the business on which she came. A servant at length observed her, and asked her why she staid there ? She gave him, however, no answer.

Some short time after, the governor himself saw her, and inquired of his servant what occasioned her stay. Not being able to get

a satisfactory answer, he ordered the woman to be called in. When she came into his presence, he desired to know what was the reason of her loitering about, and not hastening home before the gates were shut, that she might complete in due time the work he had given her to do. She told him, after much hesitation, that as he had always behaved with great goodness towards her, she was unwilling to take away the remainder of the skin, because he put so great a value upon it, and yet had not been able to prevail upon herself to tell him so! He then asked her why she was more reluctant to do so now, than when she made the former pair. With increased reluctance she answered, that she should never be able to bring them back.

His curiosity being now excited, he insisted on her disclosing to him the secret that seemed to be struggling in her bosom for utterance. At last, on receiving a promise that the intelligence she was about to give him, should not turn to her prejudice, and that if it appeared to be beneficial, she should be rewarded for it, she informed him, that at the council to be held with the Indians, the following day, Pontiac and his chiefs intended to murder him, and after having massacred the garrison and inhabitants, to plunder the town.—That for this purpose, all the chiefs who were to be admitted into the council room had cut their guns short, so that they could conceal them under their blankets, with which, at a signal given by their general on delivering the belt, they were all to rise up, and instantly to fire on him and his attendants. Having effected this, they were immedi-

ately to rush into the town, where they would find themselves supported by a great number of their warriors, that were to come into it during the sitting of the council, under pretence of trading, but privately armed in the same manner. Having gained from the woman every necessary particular relative to the plot, and also the means by which she acquired a knowledge of them, he dismissed her with injunctions of secrecy, and a promise of fulfilling on his part with punctuality the engagements he had entered into.

The intelligence the governor had just received, gave him great uneasiness; and he immediately consulted the officer who was next to him in command, on the subject. But that gentleman, considering the information as a story invented for some artful purpose, advised him to pay no attention to it.—This conclusion, however, had happily no weight with him. He thought it prudent to conclude it to be true, till he was convinced that it was not so; and therefore, without revealing his suspicions to any other person, he took every needful precaution that the time would admit of. He walked round the fort during the whole night, and saw himself that every sentinel was on duty, and every weapon of defence in proper order.

As he traversed the ramparts that lay nearest to the Indian camp, he heard them in high festivity, and little imagining that their plot was discovered, probably pleasing themselves with anticipation of their success. As soon as the morning dawned, he ordered all the garrison under arms; and then imparting his apprehensions to a few of the principal officers, gave them

them such directions as he thought necessary. At the same time he sent round to all the traders to inform them, that as it was expected a great number of Indians would enter the town that day, who might be inclined to plunder, he desired they would have their arms ready, and repel every attempt of that kind.

About ten o'clock, Pontiac and his chiefs arrived, and were conducted to the council chamber, where the governor and his principal officers, each with pistols in their belts, awaited his arrival.—As the Indians passed on, they could not help observing, that a greater number of troops than usual were drawn up on the parade, or marching about. No sooner were they entered, and seated on the skins prepared for them, than Pontiac asked the governor on what occasion his young men, meaning the soldiers, were thus drawn up, and parading the streets. He received for answer, that it was only intended to keep them perfect in their exercise.

The Indian chief warrior now began his speech, which contained the strongest professions of friendship and good will towards the English; and when he came to the delivery of the belt of wampum, the particular mode of which, according to the woman's information, was to be the signal for the chiefs to fire, the governor and all his attendants drew their swords half way out of their scabbards, and the soldiers at the same instant made a clattering with their arms before the doors, which had been purposely left open.—Pontiac, though one of the boldest of men, turned pale, and trembled, and instead of giving the belt in the manner proposed, delivered it

according to the usual way. His chiefs, who impatiently expected the signal, looked at each other with astonishment, but continued quiet, waiting the result.

The governor in his turn, made a speech, but instead of thanking the great warrior for the professions of friendship he had just uttered, he accused him of being a traitor. He told him, that the English, who knew every thing, were convinced of his treachery and villainous designs; and as a proof that they were well acquainted with his most secret thoughts and intentions, he stepped towards the Indian chief that sat nearest to him, and drawing aside his blanket discovered the shortened firelock. This entirely disconcerted the Indians, and frustrated their design.

He then continued to tell them, that as he had given his word at the time that they desired an audience, that their persons should be safe, he would hold his promise inviolable, though they so little deserved it. However he advised them to make the best of their way out of the fort, lest his young men, on being acquainted with their treacherous purposes, should cut every one of them to pieces. Pontiac endeavoured to contradict the accusation and to make excuses for his suspicious conduct; but the governor satisfied of the falsity of his protestations, would not listen to him. The Indians immediately left the fort, but instead of being sensible of the governor's generous behaviour, they threw off the mask, and the next day made a regular attack upon it.

Maj. Gladwin has not escaped censure for this mistaken lenity; for probably had he kept a few of the principal chiefs prisoners, whilst

whilst he had them in his power, he might have been able to have brought the whole confederacy to terms, and have prevented a war; but he atoned for this oversight, by the gallant defence he made for more than a year, amidst a variety of discouragements. During that period some very smart skirmishes happened between the besiegers and the garrison, of which the following was the principal and most bloody. Captain Debzel, a brave officer, prevailed on the governor to give him the command of about two hundred men, and to permit him to attack the enemy's camp. This being complied with, he sallied from the town before day break; but Pontiac, receiving from some of his swift footed warriors, who were constantly employed in watching the motions of the garrison, timely intelligence of their design, he collected together the choicest of his troops, and met the detachment at some distance from his camp, at a place since called Bloody-Bridge. As the Indians were vastly superior in numbers to Capt. Debzel's party, he was soon overpowered and driven back. Being now nearly surrounded, he made a vigorous effort to regain the bridge he had just crossed, by which alone he could find a retreat, but in doing this he lost his life, and many of his men fell with him. However, Maj. Rogers, the second in command, assisted by Lieut. Braham, found means to draw off the shattered remains of their little army, and conducted them into the fort.

Thus considerably reduced, it was with difficulty the major could defend the town; notwithstanding which, he held out against the Indians till he was relieved, as af-

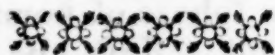
ter this they made but few attacks on the place, and only continued to blockade it.

Thomas Gladwyn's schooner arrived about this time near the town with a reinforcement and necessary supplies. But before this vessel could reach the place of its destination, it was most vigorously attacked by a detachment from Pontiac's army. The Indians surrounded it in their canoes, and made great havoc among the crew. At length the captain of the schooner with a considerable number of his men being killed, and the savages beginning to climb up its sides from every quarter, the lieutenant, Mr. Jacobs, who afterwards commanded, and was lost in it, with all his crew, on lake Erie, for want of sufficient ballast, being determined, that the stores should not fall into the enemy's hands, and seeing no other alternative, ordered the gunner to set fire to the powder room, and blow the ship up. This order was on the point of being executed, when a chief of the Hurons, who understood the English language, gave out to his friends the intention of the commander, on receiving this intelligence the Indians hurried down the sides of the ship with the greatest precipitation, and got as far from it as possible; while the commander immediately took advantage of their consternation, and arrived without any further obstruction at the town.

This seasonable supply gave the garrison such spirits; and Pontiac, being now convinced that it would not be in his power to reduce the place, proposed an accommodation. The governor wishing as much to get rid of such troublesome enemies, who obstructed

ed the intercourse of the traders with the neighbouring nations, listened to his proposals, and having procured advantageous terms, agreed to a peace. The Indians soon after separated, and returned to their different provinces; nor have they since thought proper to disturb, at least in any great degree, the tranquility of these parts.

Pontiac henceforward seemed to have laid aside the animosity he had hitherto borne towards the English, and apparently became their zealous friend. To reward this new attachment, and to ensure a continuance of it, government allowed him a handsome pension. But his restless and intriguing spirit would not suffer him to be grateful for this allowance, and his conduct at length grew suspicious; so that, going, in 1767, to hold a council in the country of the Illinois, a faithful Indian, who was either commissioned by one of the English governors or instigated by the love he bore to the English nation, attended him as a spy; and being convinced, from the speech Pontiac made in the council, that he still retained his former prejudices against those for whom he now professed friendship, he plunged his knife into his heart, as soon as he had done speaking, and laid him dead on the spot.



Necessity of disseminating Knowledge in America.

GENERAL diffusion of knowledge is more necessary in some countries and times, than other. This maxim, however plain and familiar, is, in my opinion, of some importance in the regulation of society; and may be

usefully illustrated in a view of the former and present state of North America.

In the early settlements of the British colonies, most of the inhabitants were farmers. Their circumstance, led them to be temperate and industrious—friendly to each other, and honest in common dealings. Their wants were consequently few; their pride was limited to a narrow sphere; and they had little occasion of expense. They were contented in a plain house, with small windows; a bought coat was handed down from father to son; and the sweet belle of a parish stole the hearts of her neighbours, under the admirable dress of a gingham gown and a string of wax beads. The good clergymen led their flocks without much expense. If the common people could read the bible and Bunyan's holy wars, they were sufficient adepts in divinity; and their principal need of arithmetic was to chalk, on the stair-case or mantle-tree, a day's labour or a pound of pork. The arts of knavery and imposition were only in embryo; few people knew any thing about them; and even such as did, had little opportunity for their improvement. If a tavern-keeper watered his rum or scanted his measure on a trading day, few coppers answered the damage. If a merchant cheated in a bushel of salt or a gallon of molasses, the consequences were hardly perceptible. A roguish collector, who pleased to double his rates upon ignorant individuals never excited the cry of hunger; the barrel of meal remained full, and the defrauded was still more happy than the defrauder. In this state of affairs, property was secure; liberty was in no danger; and the old man

man could die in all the comforts of death, a quiet conscience, and the prospect of a well settled offspring.

The condition of the American states at this day affords a very different description. Every circumstance is wonderfully altered. The scene of ambition is opened—genius is on the wing—and thousands of the independent Americans are remarkably anxious to vie with the gentry of Europe in the pleasures of government, equipage, and parade. The little village—the cheap coat—offices of captain and justice—rough wagon—pacing horse—and breasted saddle and pillion—no longer content them. They sigh to be courtiers, gentry, and great men. Every state must have a bishop—every town a lawyer—and every parish two or three great surgeons and doctors. Cities are swelled with innumerable merchants and officers of trust and profit. Brokers and jockies are found in every street, and a man can scarce open his mouth about public securities, without finding a speculator at his elbow. Many are feeding on the expectation of a new Congress and federal government. Representatives of the people—ministers abroad—secretaries of state—and officers in a standing army are the dear phantoms of hope. A dull Dutchman rides in his phaeton—the judge's daughters wing in a coach—and even poor cousin Jenny, wife of an attorney, not worth two and six pence, sticks up her nose at black tea and brown sugar. For her part, rather than be deprived of hyson and gunpowder, she would beg in the street.

In the result of this condition, the liberty, and property of the common people are in some dan-

ger. The production of the field, and the hand of labour must support the splendour of ambition and the waste of luxury. To effect these purposes, nothing will be neglected that the brain of genius can invent. Collectors will be multiplied—fees doubled—knavery improved—and poor farmers and mechanics soberly advised to follow their occupations all day, and knit at night. It will be said, in political clubs, that America can never have any national strength so long as property and power remain among the bulk of the people. Good policy will of consequence reduce the price of common wages; a farmer must sell the productions of a season for a few pounds; and a poor carpenter be forced to work half a year for the expense of a short sickness, or a plain suit of clothes. Thus the comforts of private life are sacrificed at the shrine of public splendour; and the dear hours of simple amusement and harmless independence, converted to the drudgery of constant labour, for the support of dissipation and pride.

To prevent effects of this nature, and promote the common pleasures of a happy nation, the peace of good government, and the blessings of the Christian religion, I wish, that my countrymen may enlarge the sphere of common education, and diffuse the benefits and sweets of knowledge through the minds of all their rational children. Instead of perplexing their headswith the honours of a college, and spending their estates in making one son lord it over the rest, let them educate their whole families in such a way as to give them some knowledge of human nature, of government, of religion, and the means of preserving private property

property and social privileges. To this end, let there be a school in the centre of every parish, in which geography, mathematics, English language, composition, history and the art of war, may be regularly taught by proper instructors. To this school let farmers, mechanics, and seamen, send their children, and there keep them, until they are qualified to improve the advantages of society, and act with becoming dignity in those several occupations for which they are designed.

In objection to this plan, of common education and improvement, it may possibly be observed, that common people have neither time nor taste for reading: that they are obliged to keep constantly at their business, and that the product of their labour is very inadequate to the payment of their taxes, the decent support of their household, and the settlement of their children. As circumstances now are, this objection seems to have some foundation. So long as the people of a little town remain willing to be at the yearly expense of three or four thousand pounds for imported articles of frippery and vanity—and so long as a fop can be more respected, and lives with more ease than a man of understanding, so long, it is acknowledged, common people will be unable to discharge the expense of good education, and have neither time nor taste for reading. But let the scene be once changed, as reason and good policy dictate to the best; let the son and daughter dress a little plainer—let the gaming table be less frequented—let the importation of rum be prohibited for one year—let every man have understanding enough not to be cheated—let the tobacco pipe

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be broken, and say how much time and money would be then saved for valuable purposes.

I may also be observed by the politician, that a general diffusion of knowledge makes government uneasy, and that an ignorant people are the best and most happy subjects. Under an Asiatic despot, or an European monarch, this observation will probably hold good. The observers of human life are unanimously agreed, that ignorance lightens the yoke of bondage, and that the stupid ass bears the load of an unreasonable master with more patience and less complaint, than the sons of reason. But very few of them are of opinion, that general ignorance is favourable to the glory of republican states, or the common bond of social happiness. On the contrary, it is most certainly true, that those republican states, which have been the most knowing, have also been the most happy, most powerful, and most peaceable among themselves.

Hence, let the people of the United States be advised to pursue the acquirement of knowledge, as their greatest good. And let the men of ambition, who wish to be rulers, be pleased to remember, that human nature cannot bear the struggle of sudden change without much trouble and distress. The lot which is now tolerable to a poor Highlander in Scotland, would be desperate to an American peasant. He, who has always been used to provide his own bread, does not very willingly ask it of another: and the man, who has been accustomed to freedom, can never be reconciled to the hardships and meanness of a slave. To plough his own land, and live under his own roof, is the natural wish of his heart. He had rather

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be the lord of his own little possessions, than an hireling or tenant in the sweetest fields of Arcadia.

Finally, my countrymen will suffer me to wish (in the words of a very great and learned politician) that the wisest and most industrious among us may obtain the greatest

honours; and that those may be neglected, who, under the flattering pretext of momentary advantages, would establish permanent principles of destruction, and to procure the ease of a few in high station, would draw tears from thousands of the poor!

PHILANTHROPOS.



NATURAL HISTORY.

IN Onondaga county, state of New-York, is a spring of a very singular and curious structure.—The ground in which it is situated approximates to a level, but is not entirely so; being an inclined plain with a gradual ascent. The basin or reservoir for the water is of an oval form, and at the surface of the earth is about sixty yards in circumference. The banks of which are elevated, on one part, to the height of eighteen or twenty feet perpendicular above the quiescent water; but are somewhat lower on the opposite part, owing to the declivity of the plain. They are steep, and bordered with trees and small bushes; and from their height the spring is denominated

the Deep Spring. Near the part where the banks are lowest, about midway down the bank, is a quarry of rocks, in which is a large winding aperture; and from this issues a strong current of water, of a sufficient size, with a proper pitch, to turn a common flour mill. Rushing down to the bottom of the basin, it forms a pool about twelve or fifteen yards in circumference; from which it is probably again discharged by invisible subterraneous passages.—From the velocity with which the water issues from the rocks, it would seem that the source, by which the same is supplied, is not inconsiderable.

D. H.



AMERICAN BIOGRAPHY.

Memoirs of the Life, Character, and Writings of the late Professor WINTHROP, of Cambridge.

JOHN WINTHROP, L. L. D. and F. R. S. was descended from John Winthrop, the first governor of Massachusetts, born in Boston, December 19, 1714, and received his first degree in 1733, at Harvard college, where he had made remarkable proficiency in li-

terature, particularly in mathematics and natural philosophy. When the professorship of those sciences, founded by Thomas Hollis, Esq. became vacant, by the resignation of Mr. Greenwood, the corporation made choice of Mr. Winthrop for his successor, which choice

choice being confirmed by the board of overseers, he was solemnly inaugurated in College Hall, on the second of January 1739, on which occasion he delivered an elegant Latin oration. The propriety of this appointment was demonstrated by the penetration and perspicuity which characterized his lectures, and by the accuracy of his astronomical observations. On the third of May, 1740, he observed a transit of the planet Mercury, and sent his observations to the Royal Society of London, who returned him thanks, and published them in the forty second volume of the Philosophical Transactions. These observations are also recorded in the Memoirs of the Royal Academy of sciences at Paris, for the year 1756.

On occasion of the great earthquake in 1755, he read and published a lecture on the subject, in which he accounted for that surprising phenomenon, in a manner which does honour to his enquiries into the history of nature; and in a masterly manner refuted an hypothesis, concerning earthquakes, which had been advanced by a respectable character, in discredit of the then newly received theory of electricity.

On the appearance of the comet of 1759, he delivered and published two lectures on comets, wherein he solved the most remarkable phenomena of those singular celestial bodies, according to the principles of the Newtonian philosophy. Mr. Winthrop was highly gratified by the appearance of that comet, the first which had ever been predicted, upon astronomical principles. Some years after, he wrote another treatise in Latin on the same subject, in which by "a theory, entirely his own, he de-

monstrated the quantity of matter in the nucleus of a comet, from the diameter of its capillitium."

In 1761, he made a voyage to Newfoundland, at the expence of the province, to observe the transit of Venus, on the sixth of June, that being the only part of America where the egress of the planet could be observed. Of this rare phenomenon he was happy in obtaining a distinct and accurate observation, an account of which he published. In 1769, he had a repetition of the same pleasure, by a full and exact observation of another transit of Venus, made at his own house in Cambridge—an event which he had contemplated with the most earnest expectation, and concerning which he had previously published two lectures. It was much wished by the friends of science, that an observation of this phenomenon could have been made as far west as Lake Superior. Had Mr. Winthrop's health permitted, he would have gladly undertaken the journey. He exerted himself to the utmost to accomplish this business, and met with considerable encouragement: but upon the whole found, "that in literary expeditions, as well as others, there were insurmountable difficulties. A perfect observation was not likely to be obtained: an imperfect one would be of little service: and thus the proposal failed of being carried into execution."

His own observations of this and the former transit, were duly transmitted to the Royal Society, who had elected him a fellow; and the the Philosophical Society at Philadelphia had done him the like honour. In 1771, the University of Edinburgh gave him the honorary degree of doctor of laws; and

and in the following year the same due tribute of respect was paid him by his own university.

Being a firm, yet prudent, friend to the rights and liberties of his country, he took an early and decided part in the measures which were used to secure it from the oppressive power which threatened its subjugation; and in 1773, when the dispute with Britain rose high, he was elected into the legislative council. For the integrity and inflexibility of his conduct in this public capacity, he received the singular honour of being negatived at the second election by the then Gov. Gage, in company with some other gentlemen of the same patriotic stamp, by the express mandate of the British king: but as soon as the people assumed the power of government, he was re-elected, and continued at the council board for two years. He was also appointed judge of probate for the county of Middlesex, which office he held till his death, which happened on the third of May, 1779, in the sixty-fifth year of his age.

Dr. Winthrop's intellectual powers enabled him to penetrate the most difficult arcana of science.—He was master of the most abstruse parts of Newton's principia, and having completely digested his whole system, was eminently skilled in the business of his profession. With peculiar strength of mind were united great quickness of apprehension, a critical judgment, and a retentive memory. He had a rare talent of communicating his thoughts in the most easy and elegant language, both in his private conversation and public lectures; by which the youth, who enjoyed the benefit of his instructions, were always highly entertained

and delighted. Though his temper had sufficient sensibility, it was under so much command, that with the mildest expressions, he preserved the strictest authority: and a word or a look from him was always obeyed with the most profound respect. His wisdom and steadiness greatly strengthened the government of the college: and his literary character gained it reputation abroad: to this circumstance the speedy reparation of the library and apparatus, after being desolated by fire, may in a great measure be ascribed.

He was an eminent classic scholar: he wrote Latin with elegance and purity, and few surpassed him in the Greek and Hebrew. He was also well versed in several of the modern languages of Europe. He was thoroughly acquainted with ancient theology, with the literature and philosophy of Egypt, Chaldea, and Greece; with the *jus civile*, and the politics of ancient and modern times.

His literary researches had the most noble effect on his mind, leading him up to the contemplation of the glorious author of nature: and it was the drift and design of his instructions, to instill into his pupils devout sentiments of their creator. So far was he from contenting himself with the natural knowledge of God, that he venerated and studied divine revelation, with the same accuracy and attention as the works of nature. He vindicated the gospel on all occasions, and not only received with reverence its sublime discoveries, but regulated his life and manners by its benevolent precepts. In every department of life he sustained the character of the philosopher, the gentleman, and the Christian. In frequent and distressing

distressing sickness, no complaint was heard from his lips. He supported with serenity and fortitude the approach of death; and the day before his departure, gave his dying testimony to the truth of the Christian religion in the following words, which were penned from his mouth.

"I view religion as a matter of very great importance. The wise men of antiquity set themselves to work to prove the reality of a future state: they caught at every thing that had the shadow of probability. They gave a degree of plausibility to the arguments; they were sensible of the need they

stood in of such a doctrine. In opposition to the wise men of antiquity, the wise men of modern times have employed their abilities in undermining every argument in favour of immortality, and in weakening the only hope that can sustain us. But the light thrown on this subject by the glorious gospel, with me, amounts to demonstration. The hope that is set before us, in the New Testament, is the only thing that will support a man in his dying hour. If any man build on any other foundation, in my apprehension, his foundation will fail."



B I O G R A P H Y.

Of WICKLIFFE the first REFORMER.

IN the latter end of Edward's reign, John Wickliffe, a secular priest, educated at Oxford, began to propagate his doctrines; and he has the honour of being the first person who had sagacity to see through the errors of the church of Rome, and courage enough to attempt a reformation.

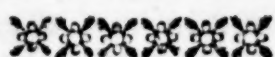
He denied the doctrine of the real presence, the supremacy of the church of Rome, and the merit of monastic vows. He maintained that the scriptures were the sole rule of faith; that the church was dependent on the state; that the clergy ought to possess no estates; and that the numerous ceremonies of the church were hurtful to true piety. In short, most of his doctrines were such, as the wisdom of posterity thought fit to establish; and Wickliffe failed in being a reformer, only because the minds of

men were not yet sufficiently ripened for the truths he endeavoured to inculcate.

The clergy of that age did not fail to oppose Wickliffe with fury. But as his doctrines were pleasing to the higher orders of the laity, he found protection from their indignation. John of Guant, duke of Lancaster, was his particular friend and favourer; and when summoned to appear before the bishop of London, that nobleman attended him into the court, and defended him both from the resentment of the clergy, and the rage of the populace.

However, in process of time, he had the satisfaction to see the people, who were at first strongly prejudiced against him, entirely declaring in his favour; and although he was often cited to appear before the prelates, yet, from

from the estimation he was held in both among the higher and lower ranks of the laity, he was always dismissed without injury. In this manner he continued during a long life, to lessen the credit of the clergy, both by his preaching and writings; and at last died of a palsy, in the year 1385, at his rectory of Lutterworth, in the county of Leicester; while the clergy took care to represent his death as a judgment from heaven, for his multiplied heresies and impieties.



The life of WILLIAM HARVEY.

HARVEY (William) M. D. an eminent physician, born of a good family at Folkstone in Kent, on the 2d of April, 1578. At ten years of age he was sent to a grammar school at Canterbury; and in May 1603, removed to Gonvil and Caius college, Cambridge. Having spent five or six years in this university, he travelled abroad, and took the degree of doctor of physic at Padua. After his return to England, he was incorporated doctor of physic at Cambridge, and going to London, entered upon the practice of his profession there. In 1607 he was chosen a fellow of the college of physicians; and in 1615 was appointed lecturer of anatomy and chirurgery in that college. In the course of these lectures, he first opened his discovery of the circulation of the blood, which will render his name immortal. This he afterwards communicated more fully to the world in his "*Exercitatio Anatomica de Motu Cordis et Sanguinis*," published at Frankfort in 1627.

Dr. Harvey's discovery of the circulation was of the greatest importance to the whole art of physic. But no man who has attained great excellence, has ever escaped the attacks of envy. Discoveries and improvements in any art or science, have generally been viewed with a jealous eye by the bulk of the professors of those arts or sciences. And accordingly Harvey's discovery brought upon him many opponents of his own profession. Their several attempts to refute his book were indeed without success; but some of his antagonists seem to have been mean enough to endeavour to obstruct him in his private practice; for it appears, that Harvey complained to one of his friends, that he was much less frequently called upon to visit the sick, after he had published his book concerning the motion of the heart. His adversaries may be divided into two classes; by which he was attacked on different arguments. Of these, the one party endeavoured to make it appear that his hypothesis was false; whilst the other admitted it to be well founded, but asserted that he was not the author of the discovery. One of the first who attacked Harvey's principles concerning the circulation, was Aemilius Parifanus, a physician of Venice; but he was opposed by Sir George Ent, of the college of physicians, in his "*Apologia pro Sanguinis Circulatione*." Those who endeavoured to deprive Harvey of the honour of this discovery, asserted that it was known to preceding writers. Vander Linden took great pains to prove that it was known to Hippocrates; others to Michael Servetus, and others to Columbus, an eminent anatomist;

mist; and Mr. Bayle afterwards affirmed, that it was known to Cæsalpinus. Passages were cited from these authors to prove this; but it has been shown very clearly by Dr. Friend, in his history of physick, as well as by others, that the passages quoted do by no means answer the purpose for which they are produced. The honour of discovering the circulation was also attributed to the famous father Paul. This was occasioned by the following incident. The Venetian ambassador in England was presented by Dr. Harvey with his book on the circulation of the blood; which, on his return to Venice, he lent to father Paul, who transcribed the most remarkable particulars out of it. These transcripts, after father Paul's death, came into the hands of his executors, which induced several persons to imagine that he was the author of them, and gave rise to the report that he had discovered the circulation of the blood. But Dr. Harvey received letters from F. Flugentio, father Paul's intimate friend, which set the affair in a clear light. Upon the whole, we may conclude with the words of Dr. Friend. "As this great discovery was entirely owing to our countryman, so he has explained it with all the clearness imaginable; and though much has been written upon the subject, I may venture to say, his own book is the shortest, the plainest, and the most convincing of any, as we may be satisfied, if we look into the many apologies written in defence of the circulation."

On the third of February, 1623, letters were granted by king James I. permitting Dr. Harvey to wait and attend on his majesty in the same manner as the physicians in

ordinary did, with a promise that he should succeed to that office on the first vacancy. And he was afterwards appointed physician to king Charles I. He adhered to that prince upon the breaking out of the civil wars, and attended his majesty at the battle of Edge-Hill, and from thence to Oxford; and in 1642, he was incorporated doctor of physick in that university.— In 1645, by the king's influence, he was elected warden of Merton college: but upon the surrendering of Oxford the year after to the parliament, he was obliged to quit that office: and retiring to London, he passed his time privately in the neighbourhood of that city. In 1651, he published his "*Exercitationes de generatione animalium: quibus accedunt quædam de partu de membranis ac humoribus uteri, et de conceptione.*" This is a curious and valuable work, and would certainly have been more so, had not the civil wars occasioned the loss of some of his papers. For although he had permission from the parliament to attend the king upon his majesty's leaving Whitehall, yet his house in London was, in his absence, plundered of all the furniture; and his *Adversaria*, with a great number of anatomical observations, relating especially to the generation of insects, were carried off, and never afterwards recovered by him. This loss he greatly lamented.

Dr. Harvey had the happiness to live to see the doctrine of the circulation generally received. And, in 1652, a statue was erected to his honour by the college of physicians. Two years after, he was chosen president of the college in his absence; and coming thither the day after, he acknowledged his great obligations to the electors

electors for the honour they had done him, but declined accepting of the office, on account of his age and weakness. As he had no children, he made the college his heirs, and settled his paternal estate upon them in July following. He had three years before built them a room to assemble in, and a library; and, in 1656, he brought the deeds of his estate, and presented them to the college. He was then present at the first feast, instituted by himself, to be continued annually, together with a commemoration speech in Latin, to be spoken on the 18th of October, in honour of the benefactors to the college. He died on the 3d of June, 1657, in the eightieth year of his age, and was carried to be interred at Hempstead, in the county of Essex*, where a monument was erected to his memory. It has been reported, that Dr. Harvey before his death was deprived of his sight, and that he thereupon drank a glass of opium, and expired soon after: but this report appears to be entirely void of foundation.

Dr. Harvey was not only eminently learned in the sciences more immediately connected with his profession, but was also well versed in other branches of literature. He was well read in ancient and modern history; and when he was wearied with too close an attention to the study of nature, he would relax his mind by discoursing with his friends on political subjects, and the state of public affairs. He took great pleasure in reading

* It is said in the *Biographia Britannica*, and in the new and Gen. Biog. Diss. that Harvey was buried at Hempstead, in Hertfordshire; but this is a mistake.

some of the ancient poets, and especially Virgil, with whose works he was exceedingly delighted. He was laboriously studious, regular and virtuous in his life, and had a strong sense of religion. In his familiar conversation there was a mixture of gravity and cheerfulness; he expressed himself with great perspicuity, and with much grace and dignity; and was eminent for his great candour and moderation. He never endeavoured to detract from the merit of other men; but appeared always to think that the virtues of others were to be imitated, and not envied. And in the controversy which was occasioned by his discovery of the circulation, he seemed much more solicitous to discover truth, than to obtain fame. In the latter part of his life, he was greatly afflicted with the gout. He married the daughter of Lancelot Browne, doctor of physic, but had no children by her.

An elegant and correct edition of Dr. Harvey's works, in one volume, quarto, was published by the college of physicians at London, in 1666, with the life of him in Latin prefixed.



An Indian Anecdote.

THE world has ever considered, with the highest veneration, those who have devoted themselves to death, for the glory or the safety of their country and friends.

Regulus, Leonidas, the six famous burghers of Calais, with other great examples which occur in history, have in all ages been justly admired, as displaying the greatest nobleness of soul, whilst many

many particulars of their history have been esteemed fabulous by critics, as beyond the power of human resolution; and yet, in the history of those people we call savages, and whom we are too apt indiscriminately to treat with contempt, and consider as incapable of any sentiment above the level of the animal creation, we often find instances of greatness of mind which would do honour to the heroism and patriotism of the greatest and most polished nations. Perhaps the following interesting anecdote cannot be paralleled in ancient or modern history; it happened about twenty-eight years ago in the neighbourhood of New Orleans, and may be considered as authentic, being communicated by M. Bosse, an officer of distinction, who then enjoyed a considerable command in that country.

"The tragical death of an Indian of the Collapissa nation," says this gentleman, "who sacrificed himself for his country and son, I have often admired as displaying the greatest heroism, and placing human nature in the noblest point of view. A Chactaw Indian, having one day expressed himself in the most reproachful terms of the French, and called the Collapissas their dogs and their slaves, one of this nation exasperated at his injurious expressions, laid him dead on the spot. The Chactaws, the most numerous and most warlike tribe on that continent, immediately flew to arms; they sent deputies to New Orleans to demand from the French governor the head of the savage, who had fled to him for protection. The governor offered presents as an atonement: they were rejected with disdain: they threatened to extirpate the whole tribe of the

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Collapissas. To pacify this fierce nation, and prevent the effusion of human blood, it was at length found necessary to deliver up the unhappy Indian. The Sieur Ferand, commander of the German posts on the right of the Mississippi, was charged with this melancholy commission; a rendezvous was in consequence appointed between the settlement of the Collapissas and the German posts, where the mournful ceremony was conducted in the following manner:

"The Indian victim, whose name was Tichou Mingo (i. e. servant to the cacique or prince) was produced. He rose up, and agreeably to the custom of the people, harangued the assembly to the following purpose: "I am a true man; that is to say, I fear not death, but I lament the fate of my wife, and four infant children, whom I leave behind in a very tender age; I lament, too, my father and mother, whom I have long maintained by hunting; them, however, I recommend to the French; since, on their account, I now fall a sacrifice."

"Scarcely had he finished this short and pathetic harangue, when the old father, struck with the filial affection of his son, arose, and thus addressed himself to the audience. "My son is doomed to death; but he is young and vigorous, and more capable than me to support his mother, his wife, and his four infant children; it is necessary that he remain upon earth to protect and provide for them; as for me, who draw towards the end of my career, I have lived long enough; may my son attain to my age, that he may bring up his tender infants; I am no longer good for any thing: a few years more or less, are to me of small moment,

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moment, I have lived as a man—I shall die as a man. I therefore take the place of my son*.”

“At these words, which expressed his paternal love and greatness of soul in the most touching manner, his wife, his son, his daughter in law, and the little infants, melted into tears around this brave, this generous old man. He embraced them for the last time, exhorted them to be ever faithful to the French, and to die rather than betray them by any mean treachery unworthy of his blood. “My death,” concluded he, “I consider as necessary for the safety of my nation, and I glory in the sacrifice.” Having thus delivered himself, he presented his head to the kinsman of the deceased Chactaw; they accepted it; he then extended himself over the trunk of a tree, when, with a hatchet, they severed his head from his body.

“By this sacrifice all animosities were forgotten; but one part of the ceremony remained still to be performed. The young Indian was obliged to deliver to the Chactaws the head of his father: taking it up, he addressed it in these words: “Pardon me your death, and remember me in the world of spirits.”—The French, who assisted at the tragedy, could not contain their tears, whilst they admired the heroic constancy of this venerable old man, whose resolution bore a resemblance to that of the celebrated Roman orator, who, in the time of the triumvir-

* *The Indian nations follow the law of retaliation: death they consider as an atonement for death; and it is sufficient that it be one of the same nation, although he should not be a kinsman: they except none but slaves.*

ate, was concealed by his son: the young man was most cruelly tortured in order to force him to discover his father, who, not being able to endure the idea, that a son so virtuous and so generous, should thus suffer on his account, went and presented himself to the murderers, and begged them to kill him and save his son; the son conjured them to take his life and spare the age of his father; but the soldiers, more barbarous than savages, butchered both instantly.”



Cabinet of Ores and other Minerals in the University at Cambridge.

ABOUT two years ago the public were informed that Dr. Lettsom, of London, had sent a rich and extensive collection of minerals as a present to our university. Since that period, the worthy doctor has added considerably to his first donation, so that the whole amounts to more than six hundred articles, and a fresh supply of Spanish ores are expected in the next ship, from the same gentleman. Here are several specimens of gold ore, a great variety of silver, a still greater of copper, iron, tin, lead, zinc, antimony, arsenic, osmium, cobalt, nickel, and manganese; not to mention innumerable spars, fluors, crystallizations, petrifications, salts, and saline earths; with mixtures and combinations of each, forming a very useful and splendid collection. These minerals were collected from Mexico, different parts of Germany, from Transylvania, Hungary, and Poland, as well as from Turkey, Russia, Sweden, Denmark, Norway, Great Britain, Ireland, Italy, and elsewhere.

In

In the course of the last year, the council of safety, or supreme executive of the republic of France, sensible of the benefit which the study of mineralogy would entail on their allies the Americans, directed the agents of their mines and public works, to transmit to our university, a well assorted collection of minerals, chiefly natives of their own territories. The number of the articles sent amounts to nearly two hundred, and are in general very large and valuable.

They were entrusted to the particular care of Citizen Mozard, consul from the republic, to New-England, now resident at Boston, to whose attention and politeness in this commission we find ourselves very much indebted. These, with the Lettsomian donation, form by far the richest and most extensive collection of minerals in the United States.

Both the English and French collection happened to be more deficient in Italian marbles and volcanic lavas, than in almost any other fossil, which deficiency has been generously supplied by the Hon. Mr. Bowdoin, who has presented the cabinet with an hundred and fifty specimens of those two productions.

This rich collection is now arranged in an elegant mahogany cabinet, eighteen feet long, and from ten to twelve high, placed in the philosophy chamber, at Cambridge, for the inspection of the curious. As the front is glazed, the specimens can be easily seen by the ordinary visitants. But the curious in this science can at any time have a nearer access to them, by applying to Dr. Benjamin Waterhouse, to whose care they are entrusted by the corporation.

These minerals are arranged (with but very few exceptions) in systematic order: Each article is numbered, which numbers answer to those of a descriptive catalogue, which has been carefully made out for public inspection; for besides the name of the mineral, and the place it came from, the opposite page contains definitions and explanatory notes; an addition not wholly superfluous in a region where the science of mineralogy is but in its infancy. To advance the means of studying this useful branch to advantage, the corporation have ordered an assaying apparatus, to assay such specimens as may be collected from different parts of our country.

The importance of studying the mineral kingdom, has been felt and acknowledged by all Europe. In Sweden and Germany, mineralogy is considered as a branch worthy the attention of the government. They have colleges in which it is regularly taught; it forms a distinct and honourable profession, like that of the soldier, the merchant, or the barrister. Its superior officers make a part of the administration of the state.—This example has been followed by the French, Russians, and Spaniards. (1.) The French have erected a mineralogical school at Paris, to which a considerable pension is annexed. Subterraneous maps of the whole kingdom were tracing before the revolution, and have been continued with great care under the republic, and journals of the public mines, foundaries, forges, and manufactures of steel, &c. have been regularly transmitted to our university.—How happy should we be, could

(1.) *Preface to Kirwan's mineralogy.*

we

we gratify them with similar returns from this country?

Being so far helped as to the means of studying ores and other minerals to advantage, by our friends in France and England, it would be unpardonable to neglect collecting specimens among ourselves. We have reason to believe that our country abounds in ores, and other valuable minerals; and that we have treasures now hid in the earth for want of persons properly instructed to draw them forth. Is it not to be regretted that these recesses of wealth have not yet been entered, and that we at this day remain dependent on foreign nations, for riches that lie under our feet *?

The benevolent Thomas Hollis, of London†, wrote in the blank leaf of a book on mineralogy, which he sent to the college in 1768, the following advice—"A professorship of chymistry and mineralogy, to be instituted in Harvard College, which alone would, it is apprehended, bestow wealth on New England, with maintenance of its industry, cannot be too much recommended to the gentlemen there, as individuals and legislators."

It is therefore requested, that every well wisher to the prosperity of his country, who finds any mineral production beyond the appearance of common stone, would take care to transmit it to the cabinet at Cambridge, where, if valuable, it will be preserved with the donors name. B. W.

Cambridge, May 7th, 1796.

* Rich tin ore has been lately found within 20 miles of Boston, and copper within 40.

† The greatest benefactor of Harvard college.

Extract from Gov. Wolcott's Speech to the General Assembly of Connecticut.

"IN reflecting upon the present happy and prosperous condition of the state, we cannot but be excited with the most fervent gratitude to our Almighty Parent, who has given us the blessings we enjoy. — We have also abundant reason to felicitate ourselves that the dark cloud which has been suspended over our country, and which presented itself with the most portentous aspect, has been dispelled; and that the firm and virtuous conduct of the executive of the union, has preserved the national constitution from encroachment and violation. — We may now flatter ourselves that the wise measures he has pursued to avert from our country evils the most calamitous and distressing, will finally prevail."



An Account of JOAN, of Arc, or the Maid of Orleans.

NOTHING could be more deplorable than the situation of Charles VII. on assuming his title to the crown of France. The English were masters of almost all the country; and Henry VI. though yet but an infant, was solemnly invested with regal power by legates from Paris. The Duke of Bedford was at the head of a numerous army, in the heart of the kingdom, ready to oppose every insurrection; while the Duke of Burgundy, who had entered into a firm confederacy with him, still remained steadfast, and seconded his claims. The Earl of Salisbury had invested Orleans, and when

it was near being surrendered, a country girl, named Joan, of Arc, who, in the station of a servant to a small inn, had been accustomed to tend the horses of the guests, undertook to deliver France from the English. This girl, inflamed with the frequent accounts of the rencounters at the siege of Orleans, and affected with the distresses of her country, but more particularly with those of the youthful monarch, whose gallantry made him the idol of the softer sex, was seized with the wild desire of bringing relief to her sovereign, in his present unhappy circumstances. Her unexperienced mind, working day and night on this favourite object, mistook the impulses of passion for heavenly inspirations; and she fancied she saw visions, and heard voices exhorting her to re-establish the throne of France, and expel the foreign invaders.

Having got herself introduced to the king, she offered, in the name of the Supreme Creator, to raise the siege of Orleans, and conduct him to Rheims, to be there crowned and anointed; and she demanded, as the instrument of her future victories, a particular sword, which was kept in the church of St. Catherine of Fierbois. The more the king and his ministers were determined to give into the illusion, the more scruples they pretended. An assembly of grave doctors and theologians were appointed to examine Joan's mission, and pronounced it undoubted and supernatural. The parliament also attested her inspiration: and a jury of matrons declared her an unspotted virgin.— Her requests were now granted. She was armed cap à pée, mounted on horseback, and shewn in that martial habiliment to the whole

people. Her dexterity in managing her steed, though acquired in her former station, was regarded as a fresh proof of her mission.— Her former occupation was denied. She was converted into a shepherdess, an employment more agreeable to the imagination, than that of an ostler wench. Ten years were subtracted from her age, in order to excite still more admiration, and she was received with the loudest acclamations by people of all ranks. A ray of hope began to break through that of despair, in which the minds of men were involved. Heaven had now declared itself in favour of France, and laid bare its outstretched arm to take vengeance on her invaders.

The English at first affected to speak with derision of the maid and her heavenly commission; but their imagination was secretly struck with the strong persuasion which prevailed in all around them. They found their courage daunted by degrees, and thence began to infer a divine judgment hanging over them. A silent astonishment reigned among the troops, formerly so elated with victory, and so fierce for the combat.

The maid entered the city of Orleans at the head of a convoy, arrayed in her military garb, and displaying her consecrated standard. She was received as a celestial deliverer by the garrison and inhabitants; and by the instructions of Count Dunois, commonly called the Bastard of Orleans, she actually obliged the English to raise the siege of that city, after defeating them in several attacks.

The raising of the siege of Orleans was one part of the maid's promise to Charles; the crowning him at Rheims was another: And she

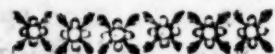
she now vehemently insisted that he should set out immediately upon that enterprise. A few weeks before, such a proposal would have appeared altogether extravagant. Rheims lay in a distant quarter of the kingdom. It was then in the hands of a victorious enemy. The whole road which led to it, was occupied by their garrisons; and no imagination could have been so sanguine as to hope that such an attempt could possibly be carried into execution. But as things had now taken a turn, and it was extremely the interest of Charles to maintain the belief of something extraordinary and divine in these events, he resolved to follow the exhortations of his warlike prophets, and to avail himself of the present consternation of the English. He accordingly set out for Rheims at the head of twelve thousand men; and scarcely perceived as he passed along, that he was marching through an enemy's country. Every place opened its gates to him. Rheims sent him its keys; and the ceremony of his inauguration was performed with the holy oil, which a pidgeon is said to have brought from heaven to Clovis, on the first establishment of the French monarchy.

Charles, thus crowned and anointed, became more respectable in the eyes of all his subjects; and he seemed to derive, from a heavenly commission, a new title to their allegiance. Many places submitted to him immediately after his coronation; and the whole nation was disposed to give him the most zealous testimonies of duty and affection.

The maid of Orleans, after the coronation of Charles, declared that her mission was now accomplished, and expressed her inclina-

tion to retire to the occupations and course of life, which became her sex. But the French officers, sensible of the great advantages, which still might be reaped from her presence in the army, exhorted her to persevere, till the final expulsion of the English. In pursuance to this advice she threw herself into a town besieged by the duke of Burgundy, assisted by the Earls of Arundal and Suffolk. The garrison, on her appearance, believed themselves invincible. But their joy was of short duration. The maid was taken prisoner in a sally; and the duke of Bedford, resolved upon her ruin, ordered her to be tried by an ecclesiastical court for sorcery, impiety, idolatry, and magic. She was found guilty by her ignorant or iniquitous judges, of all these crimes, aggravated by heresy. Her revelations were declared to be inventions of the devil, to delude the people; and this admirable heroine, to whom the more generous superstitions of the ancients would have erected altars, was delivered over alive to the flames, and expiated, by that dreadful punishment, the signal services which she had rendered her prince and her native country.

The affairs of the English, however, instead of being advanced by this act of cruelty, went every day more and more to decay.



A brief account of BABYLON.

NINUS being possessed with a rage of conquest, subdued a great number of nations all the way from Egypt to India; but suspended his warlike enterprises to enlarge the city of Nineveh, which

which had been founded by his father Nineveh was quickly built with walls an hundred feet high, having fifteen hundred towers two hundred feet in height, to serve equally for its ornament and defence. The circumference of the whole city was four hundred and eighty stadia or sixty miles.

This work being completed, Ninus resumed his arms at the head of several hundred thousand fighting men; and Semiramis, who was the wife of one of his officers, distinguished herself by her heroic exploits. The king married her and left her his crown; and this ambitious princess being desirous, in her turn, to render her name immortal, in a very few years built the city of Babylon, to such an amazing extent that it far exceeded Nineveh, its walls being of a sufficient thickness to allow six chariots to go abreast.

The quays, the bridge over the Euphrates, the hanging gardens, the prodigies of sculpture and architecture, the temple of Belus, which had in it a golden statue forty feet high, though they were not all works of Semiramis, yet they were much improved and embellished by her.

Of the walls of Babylon.—These walls were built of large bricks cemented together with bitumen, a glutinous slime, arising out of the earth of that country, which binds in buildings much stronger and firmer than lime, and soon grows much harder than the bricks or stones which it cements together.—They were of a square form, each side of which was fifteen miles. Their breadth was eighty-seven feet, and their height three hundred and fifty.

The walls were surrounded on the outside with a vast ditch, full

of water, and lined with bricks on both sides. The earth that was dug out of it, made the bricks wherewith the walls were built; and therefore from the vast height and breadth of the walls, may be inferred the greatness of the ditch.

On every side of this great square were twenty-five gates, that is, an hundred in all. These gates were made of solid brass. Hence it is, that when the Supreme Being promised to Cyrus the conquest of Babylon, he tells him, "That he would break in pieces before him the gates of brass."

Between every two of the gates were three towers, and four more at the four corners of this great square, and three between each of these corners and the next gate on either side. Every one of these towers was ten feet higher than the walls. But this is to be understood only of those parts of the wall, where there was need of towers.

From these twenty-five gates on each side of this great square, went twenty-five streets, in strait lines to the gates, which were directly opposite to them on the other side; so that the number of streets were fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, crossing each other at right angles. And besides these, there were four half streets, which had houses only on one side, and the wall on the other. These went round the four sides of the city next the walls, and were each of them two hundred feet broad. The rest were about one hundred and fifty. By these streets thus crossing each other, the whole city was divided into six hundred and seventy-six squares, each of them four furlongs and an half on every side, that is,

two

two miles and a quarter in circumference.

Round these squares on every side towards the streets, stood the houses, which were not contiguous, but had void spaces between them. They were built three or four stories high, and beautified with all manner of ornaments towards the streets. The space within, in the middle of each square, was employed for yards, gardens, and other such uses; so that Babylon was greater in appearance than in reality, near one half of the city being taken up in gardens and other cultivated lands.

Of the quays and bridges.—A branch of the river Euphrates ran quite across the city, from the north to the south side. On each side of the river was a quay, and a high wall built of bricks and bitumen, of the same thickness as the walls that surrounded the city.

In these walls opposite to every street that led to the river, were gates of brass, and from them descents by steps to the river, for the conveniency of the inhabitants, who used to pass over from one side to the other in boats, having no other way of crossing the river before the building of the bridge. The brazen gates were always open in the day-time, and shut in the night.

The bridge was not inferior to any of the other buildings, either in beauty or magnificence. It was a furlong in length, and thirty feet in breadth, built with wonderful art to supply the defect of a foundation, in the bottom of the river, which was all sandy.

The arches were made of huge stones, fastened together with chains of iron, and melted lead.

Of the palaces and hanging gardens.—At the two ends of the bridge were two palaces, which had communication with each other by a vault, built under the channel of the river. The old palace which stood on the east side of the river, was three miles and three quarters in compass. The new palace which stood on the west side of the river opposite to the other, was seven miles and an half in compass. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as well as those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life.—Among the rest was a curious hunting piece, in which Semiramis on horseback, was throwing her javelin at a leopard, and her husband Ninus piercing a lion.

In this last, or new palace, were the hanging gardens, so celebrated among the Greeks. They contained a square of four hundred feet on every side, and were carried up aloft into the air, in the manner of several large terraces, one above another, till the height equalled that of the walls of the city.

The ascent was from terrace to terrace, by stairs ten feet wide. The whole pile was supported by vast arches, raised upon other arches, one above another, and strengthened by a wall twenty-two feet thick.

On the top of the arches, were first laid large flat stones sixteen feet long, and four feet broad. Over these was a layer of earth mixed with a great quantity of bitumen, upon which were two rows

rows of brick, closely cemented together with plaister.

The whole was covered with thick sheets of lead, upon which lay the mould or earth of the garden. And all this was contrived to keep the moisture of the mould from running through the arches. This mould was so deep, that the greatest trees might take root in it; and with such the terraces were covered, as well as with all other plants and flowers, that are proper for a garden of pleasure.

In the upper terrace there was an engine, or kind of a pump, by which water was drawn up out of the river; and from thence the whole garden was watered. In the spaces between the several arches, upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect.

Of the temple of Belus.]—Another of the great works of Babylon was the temple of Belus, which stood near the old palace.

It was most remarkable for a prodigious tower, which stood in the middle of it. At the foundation, it was a square of a furlong on each side; and, according to Strabo, it was a furlong in height. It consisted of eight towers, built one above the other; and because it decreased gradually to the top, Strabo calls the whole a pyramid.

It is not only asserted, but proved, that this tower much exceeded the greatest of the pyramids of Egypt in height. Therefore, we have very good reason to believe, that it was the very same tower which was built there at the confusion of languages; and the rather, because it is attested by several profane authors, that this tower

was all built of bricks and bitumen, as the scriptures tell us the tower of Babel was.

The ascent to the top was by stairs on the outside round it: that is, there was an easy sloping ascent on the side of the outer wall, which, turning by very flow degrees, in a spiral line, eight times round the towers from the bottom to the top, had the same appearance as if there had been eight towers, placed upon one another. In these different stories were many large rooms, with arched roofs supported by pillars. Over the whole, on the top of the tower, was an observatory, by the benefit of which, the Babylonians became more expert in astronomy than all other nations.

But the chief use to which this tower was designed, was the worship of the god Belus, or Baal; as also that of several other deities; for which reason there was a multitude of chapels in the different parts of the tower.

The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense. Among other images, there was one forty feet high, and weighed a thousand talents.

This amazing fabric stood till the time of Xerxes: but he, on his return from his Grecian expedition, entirely demolished it, after having first plundered it of all its riches. Alexander, on his return to Babylon from his Indian expedition, intended to have rebuilt it: and with this view, employed ten thousand men to clear the place of its rubbish; but the death of Alexander, about two months after, put an end to the undertaking.

POLITICAL PAPERS.

FRENCH POLICY.

The following new plan for administering to the wants of the poor and infirm has lately been adopted by the French government :

The Minister of the Interior to the administrator of the Departments.

" Citizens,

" WHILST the great measures that command the safety and the glory of the Republic, appear to occupy all the solicitude and all the thoughts of government, an interest not less pressing, engages their attention.

" They meditate in favour of the poor a new organization of the public succours, an organization that discharges the sacred debt of society, and forms a complete and permanent code of national benevolence.

" The legislation of the public succours demanded a general revision. In order to give it all the perfections of which it is susceptible, their government mean to avail themselves of your wisdom and experience; they stand in need of the knowledge which your residence and your administrative relations put you in a condition to obtain.

" The most important point, as well as the most difficult in this part of legislation, is to connect the rights of indigence with the duties of economy; the distribution of succour, and the gifts of benevolence, with the dignity of man, and the preservation of good morals.

" Public succours are of two sorts, temporary and permanent. The poor, for whom the state ought to form fixed establishments of benevolence, may be divided into three classes—orphans, sick persons, and the aged.

" Orphans and deserted children become, by that desertion itself, the children of the county; the country owes to them physical and moral education, and an establishment which shall make the gift of life a blessing instead of a misfortune; an advantage and not a burden to society.—With respect to the aged and the infirm, the state which has profited of their labours, and enjoyed their youth, is indebted to them a suitable and solid subsistence. Finally, it owes to the infirm poor, the succours of art, and the solicitude of humanity.

" Hospitals are all that the old government did in favour of the poor; and yet, independently of the vices inseparable from the internal administration of these establishments, they have a fatal influence upon the manners of the people. It has been remarked too, that convalescent carelessness, and a love of idleness, loses all relish for labour, and the hospital thus frequently gives only mendicants to society.

Hospitals for the sick.

" Experience has demonstrated, that hospitals established in communes, whose population does not commonly furnish fifty such persons at least, are burthensome, by the places which they occupied, by the charges of maintenance, and administration which they incurred. The funds absorbed by this expenditure, would serve, if those establishments were united,

to

to succour a greater number of poor persons, and would better fulfil the real object of their destination.

"Thus there must be no hospitals in small communes; œconomy and the good of the service equally require the uniting of those that exist. By a necessary consequence there must be no hospitals for the country parts. These establishments would have their particular inconveniencies; they could only be formed by districts, and thus the conveyance of such persons would be always expensive, sometimes impracticable, and often dangerous. Morals would gain much by leaving the head of a family in the midst of his family; his presence, notwithstanding the malady that checks his activity, the respect which that presence inspires, would preserve order in his house. The sight of his wants, the sentiment of his sufferings, the solicitude bestowed upon him, re-animate round him the pure affections of nature; every thing in this interesting portrait affords a moral instruction to his family.

"We must therefore leave the hospitals to the great communes with the other miseries of which they had the sad privilege; for the small communes and for the country parts there must be a distribution of succours more conformable to the wishes of a good administration.

"This distribution will render a pure zeal and accurate knowledge necessary. The government will not imitate those modern states, which nourish in licentious indolence a multitude of indigent persons, who are degraded enough by daily distributions to prefer the vile bread of charity to the honourable salary of labour. The re-

public, which knows the dignity of man, which has proclaimed his rights, is not afraid to see in her bosom, citizens proud of their liberty; she has no wish to degrade men, in order to render them supple, or to make mendicants, in order to reduce them to the condition of slaves.

"The public benevolence will repair the evils which all the wisdom of the laws cannot prevent; but justice and humanity alone shall regulate the succours, and a salutary œconomy shall preside at their distribution.

Bureaux of Benevolence.

"This distribution may be confided in each commune to a Bureau of benevolence, under the presidency of a national agent, and composed of some citizens whom the love of their species may lead to such noble functions.

"In the small communes the individuals most acquainted with each other are also more disposed to afford each other marks of a mutual interest in the vicissitudes of life, women will not be excluded from these Bureaux; the female sex appears particularly formed for the solicitude and details of benevolence.

Hospitals for the aged and the infirm in each department.

"The convenience of establishing particular hospitals for the old and the infirm is felt. It is the duty of humanity not to place this class of poor persons in hospitals destined for the sick. Such an abode, whatever precautions might be taken, would always contain a contagious air which a man in health ought not to breathe; besides, the daily sight of death has something frightful in it, particularly to him who, from age and infirmities already apprehends its approach;

approach; but I think that a single hospital in each department would be sufficient for this object. It is of importance to open these asylums only to real want, and by rendering them less multiplied, to accustom the man of labour to a provident œconomy which might preserve resources for him in the days of old age.

"By internal distributions wisely directed, the same house may receive epileptic and insane persons; it would even be of advantage to establish in them the depot for deserted children.

"This union assembling, without confounding the different branches of the service of benevolence, the administration might embrace them all with a *coup d'œil*; the action would be more rapid, the operations more simple, and their superintendence more easy.

Deserted children.

"I have only spoken of depots for deserted children: they are, in fact, the sole establishments which it is necessary to form for them: the country that adopts them, ought to give them the education of nature, and an education for the country. Placed immediately in the hands of nurses of pure habits and good morals, the government would have done every thing if it could prolong their abode in the family which has reared them from infants until they are established, and prevent their return to the hospitals from whence, in spite of the paternal intentions of the government, issue frequently generations deformed in their persons, and often degraded in their morals.

Healthy poor.

"A fourth class of poor, the healthy poor, claims the national benevolence. Labour and pay are

the only succours that are proper for them. Manual distributions would either humble or corrupt them. The funds appropriated to this service have hitherto been employed in manufactories in great cities, and in works in other communes.

"I shall examine the means that are necessary to give to these funds a more generally useful distinction by making them subservient to the cutting of roads contiguous to the communes, and even to the opening of the great roads.

"By these dispositions in favour of indigence, the republic has only fulfilled her first wish and the least of her obligations. She is not ignorant that the laws, which, in the order of justice, attempt to prevent rather than punish offences, ought to endeavour less to cure indigence, than to prevent its existence.

"This will be the happy result of the encouragements or indemnities given to agriculture and the arts, and of the annual succours distributed among families furnished with old men or children.

Succours in private houses.

"The convention recognized the great advantages of annual succours in private houses: the convention even laid the principal bases of this legislation, by the law of the 28th of June, and in a report of the committee of public safety of the 22d Floreal; but this fine institution, consecrated above all to the care of old age and the fruitfulness of mothers, is reserved for the constitutional government.

"It is the constitutional government that will establish those benevolent laws which shall distinguish mendicity, that scandalous leper of the body politic, and that will prevent in mothers the shocking

ing necessity of deserting and exposing their children. Experience has proved that indigence is the usual cause of this cruel resolution; but it is too true that this desertion, which is often only the dreadful sacrifice of maternal tenderness, is almost always the crime of society.

"Annual succours in private houses, when they can be organized, will prevent these disorders, and will remove that spectacle as contrary to nature as it is afflicting to humanity; they will be the finest institutions of the national benevolence, as the legislation of benevolence will be the completion of the constitutional code and the noblest monument of republican liberty.

"I have, citizens, only laid before you general principles; the execution will require more detailed developements. To accelerate the epoch, and to facilitate the means, I invite you to draw up immediately, a statement of the charitable establishments that exist in your district. You will make known their destination, their number, the number of the sick which they can receive, in proportion to the extent of the buildings, and the population of the places where they are situated. You will suggest the means of operating the proposed union; you will point out the national houses proper for these establishments, with estimates of the expences which will be incurred; you will then transmit me your ideas relative to the distribution of succours in private houses to the indigent poor of the country parts, and to the communes which have no hospitals, with an appropriate estimate of the funds necessary for this object.

"I shall add nothing to excite your zeal—you are acquainted with the wants of indigence, you hear of complaints, and her rights are sacred. In desiring you to partake of the labours and the glory of this important enterprise, I have assured success to my wishes, and have fulfilled the noblest ambition of your hearts.

(Signed)

"BENEZECH."



BRITISH POLICY.

House of Commons, April 5.

Tax upon Dogs.

MR. Lygon presented a petition from the mayor, aldermen, &c. of the city of Worcester, praying for a tax to be laid on dogs.

The house resolved itself into a committee upon a petition from the county of Leicester, praying for a tax upon dogs.

Mr. Dent stated his reasons, as well as those of others whom he had consulted, for suggesting this tax. He declared, that his only intention was the benefit and relief of the poor, who required every attention and support to be given them in these times of scarcity and dearth of provisions. This tax would go in relief of the poor rates, and towards the better sustenance of the poor. The immense consumption of provisions by dogs, was confirmed by letters he had received from all parts of the country. The dreadful disorder of the hydrophobia was also owing to the increase of dogs—no fewer than 33 objects had been brought into the infirmary at Manchester, during

ing the last year, with this disorder.

This tax was solicited by many. Since the year 1755, various petitions had been presented to the house in favour of the taxation of dogs. The great consumption of good and wholesome provisions by dogs was a matter of national alarm; wheat, flour, barley, and oatmeal, and broken victuals from the tables of the affluent, were bestowed upon these animals instead of being given to the poor. He declared, that the number of dogs had increased lately to such a degree as to cause not only annoyance but alarm. Some parts of the country, he understood, were divided into districts for the sake of rearing these animals. In fact, Great Britain appeared to be one grand hospital for dogs. Mr. Dent wished to enquire into the number of dogs, and the produce of this proposed tax. He had good reason to believe, that the population of this country amounted to 10,000,000; computing one family as composing five persons, he thought the average of one dog to a family not too large; in this case there would be two millions of dogs. Supposing that the operation of this tax should reduce the two millions to one, he would propose to lay on a tax, without distinction, of two and six pence on each dog, which would amount to the sum of 125,000*l.* a year. After stating his grounds for taking the population of this kingdom at ten millions, and calculating the increase of population at different periods, from the time of the conquest to the present, Mr. Dent proceeded to state that this tax would be both popular and useful. He was happy to find, that what had so long been a severe burden

to the poor, might now be turned to their advantage. What Mungo said in the padlock to the hamper, "I have carried you long enough, you shall now carry us," might be well applied to the operation of this tax on the poor: "We have fed you long enough at our expence, you shall now feed me." The destruction of sheep by dogs, which he had formerly stated at 15,000 annually, he had since learnt amounted to 50,000. He read letters from Cheshire and Devonshire; in one letter an account was given of upwards of 400 sheep being killed by one dog: and that 200 men, with dogs, went in pursuit of it, and a considerable reward offered for its apprehension. Another dog had been found destroying sheep in the neighbourhood of Wolmer Castle, and when he mentioned the inscription on the collar of "right honourable," he would leave it to the committee to fill up the blank.—With respect to the consumption of corn and provisions, he stated, that allowing a dog to consume as much as cost one penny a day, the sum total amounted to 700,000*l.* more than was paid for the relief of the aged poor. If that sum were laid out in buying meal and flour, it would purchase 3,400,000 and odd pounds weight, and would very much alleviate the distresses caused by the present scarcity.—In a letter from Kingston it was stated, that in the neighbouring parishes, nine out of ten of the sheeps heads and appurtenances were bought up for the use of dogs, so that no poor person had any chance of procuring them for their families. He declared, that the quantity of flour consumed in the support of dogs was so great

as to excite astonishment: one gentlemen very well known made a contract with his mealman to the amount of 800l. a year, to serve his dogs. A pack of fox hounds, which could not be kept for less than 1000l. a year, being obliged in their return from a chase to stop at a country town, every baker's shop was ransacked to supply them with bread, and it frequently happened on such occasions that not a loaf was left for the inhabitants.

Mr. Dent stated, that the board of agriculture had been consulted, and from various reports it had received from its correspondents in some of the northern counties, it appeared that sheep suffered considerably from the ravages of dogs, and that the farmer thought himself happy if only one half of his sheep were saved. One gentleman's flock of sheep had been driven by dogs into the sea, and but few escaped; while others, driven by those animals into pools and ditches, were numerous beyond conception. He suggested, whether an additional tax on unkennelled hounds, which did more mischief than could be calculated, might not be proper, but he thought that an exception from the tax ought however to be made in favour of dogs necessarily kept by blind men. Mr. Dent concluded an able speech, in which he displayed much knowledge of the subject, by moving, "that this committee do resolve, that a duty of 2s. 6d. per ann. be imposed on dogs of every description.

Sir Rob. Salisbury seconded the motion.

Mr. Pitt declared, that as he did not wish unnecessarily to take up attention of the house, he should only say a few words on the sub-

ject. He was ready to admit, that there was nothing unreasonable or improper in the principle of the tax brought forward by the honourable gentlemen, but he feared that such a tax, by the proposed mode of laying it on, would go to the extirpation of the canine species. In the plan of taxation then held out, nothing was felt for the owners of the dogs, particularly for the poorer classes, who placed many comforts in the possession of these animals, who were in many instances found useful and even necessary to labour. He perfectly agreed in the principle, as far as it went to take per centage on dogs, but at the same time wished, that houses not subject to the assessed taxes should be exempted from the tax. Every person living in such houses, and keeping a dog, should pay no more than 1s. per annum. But he could by no means admit, that the amount of the tax in general ought to be applied to parochial purposes. The exigencies of the state were certainly entitled, and had a most undeniable right to the product of a tax on dogs, as well as to that of any other tax; nor could he see why an exception should be made in the present instance to the general system of taxation. He had, however, no objection to let the duty of 1s. to which the poor keeping dogs, and living in houses not assessed, would be subject, go to the relief of the poor. With respect to that which was to be paid by those living in assessed houses, he was of opinion that it should amount to 3s. There could be no difficulty in collecting this sum, as it would be levied in the same way as assessed taxes were. He would propose, that the product of this tax should be differently applied, 2s. to the services

vices of the public, and is. to the wants of the poor. But though he generally proposed that the tax should amount to 3s. there were many exceptions which might take place in the progress of the bill, when it came under the consideration of the house, and many strong cases which would probably admit of a just diminution of that sum, when they offered themselves to discussion. It was then unnecessary for him to enter into a detail of the distinctions which it might be proper to adopt: and he would content himself with moving, "That a sum not exceeding 3s. be paid on dogs of all descriptions." This, Mr. Pitt observed, was a general proposition, which might afterwards be modified with respect to the diminution of the sum, as the necessity or justice of the case required.

Mr. Buxton was of opinion, that a poor man who kept a dog, and paid the tax, could not come with any propriety to the parish for relief. The right honourable gentleman had observed, that the poor found many comforts in the possession of these animals, but it was also undeniable, that they kept dogs for very improper purposes.

Mr. Wilberforce declared, that notwithstanding he had originally professed himself an enemy to the tax, he found from every possible information he could collect, that it would answer many beneficial purposes. Humanity was deeply interested in the success of the tax, as cases of hydrophobia, which but too frequently occurred, would be considerably diminished. And though it might decrease the comforts of children, it would bring forth more essential comforts, as they would, by its opera-

tion, be less exposed to the fatal consequences of that dreadful malady.

Mr. Lechmere thought that an equal tax would not answer the object proposed by the friends of the measure. Those gentlemen who kept packs of fox hounds, harries, and setting dogs, should be taxed in proportion. And, though he was aware that he should call down on his head the vengeance of the whole association of dowagers, he could not help declaring, that lap dogs should be taxed in a greater proportion.—What was sufficient to furnish food for whole families, was ridiculously spent on those useless animals; and it was no uncommon thing to see valets, six feet high, going with lap dogs to take the air in the Green Park, for the purpose of whetting their appetites to regale on delicacies and dainties, the expence of which might be so much more humanely employed.

Sir G. P. Turner was convinced that the inhabitants of the county of Leicester were to a man unanimous, not only in desiring, but in praying for the tax. With respect to the execution of dogs, which seemed to be seriously apprehended, he had no objection to the introduction of a clause in the bill, inflicting a punishment on those who should hang them. The number of dogs in the kingdom was very considerable, and was a most alarming grievance. A gang of Gipsies had lately been seen near Oxford, attended by a posse comitatus of these animals; they were followed by no less than thirteen. When he was a boy he well remembered, that they were very troublesome in church, and persons were employed to whip them out; and a dog had even the impudence

prudence to bark in that house, at the very time when a noble lord was engaged in a most important duty, that of opening the budget. The reply of that ingenious minister was not easily forgotten ; who, when asked what new member it was that interrupted him, replied, " it was a member for Barkshire." Sir G. P. Turner concluded, by declaring, that he triumphed at finding the tax was in a general sense thought to be necessary, whether the product was applied to the revenue of the country or to the wants of the poor. It had been talked of in his father's time, and it should now be realized : it was necessary to strike while the iron was hot.



Peculiar modes of Fishing in China.

[From the narrative of the late British embassy to China.]

IN the afternoon we saw a great number of fishermen, who had changed their nets for rods and lines, and were busily employed in their necessary business. The modes of catching fish in the lakes, rivers, and canals of China, are various, and some of them peculiar to that country.

In the lakes and large rivers they frequently use the kind of baited lines, which are employed on board ships to catch fish in the sea. In other parts they use nets of the same kind, and in the same manner as the fishermen of Europe. In some places they erect tall bamboo stalks in the water, on which they spread a curtain of strong gauze, which they extend across certain channels of the rivers ; and sometimes, where there is an

opportunity, across the rivers themselves ; this contrivance effectually intercepts the passage of the fish, which, from the baits thrown in, or attached to the gauze, are brought there in shoals ; great numbers of boats then resort to these places, and the fishermen are seen to employ their nets with great success.

It appeared, however, on inquiry, that the rights of fishery are as strenuously exerted in China, as in our own country : for we were informed, that none of these arts to get fish were employed but for the mandarins who possessed the shores of that part of the river, or by those who paid a rent for that privilege.

The fish caught in the rivers which we have navigated, consist chiefly of a kind of whiting, and very fine trout, of an excellent quality and flavour ; and they are so abundant, that though the fishermen are so numerous, and the demand so great from the junks, the former gain a very good livelihood, and the latter are well supplied with a food, which the crews of them are said to prefer.

But the most extraordinary mode of fishing in this country, and which, I believe, is peculiar to it, is by birds trained for that purpose. Nor are hawks, when employed in the air, or hounds, when following a scent on the earth, more sagacious in the pursuit of their prey, or more certain in obtaining it, than these birds in another element. They are called Lcoau, and are to be found, as I am informed, in no other country than that in which we saw them. They are about the size of a goose, with grey plumage, webbed feet, and have a long and very slender bill, that is crooked at the point.

This extraordinary aquatic fowl, when in its wild state, has nothing uncommon in its appearance, nor does it differ from other birds whom nature has appointed to live on the water. It makes its nest among the reeds of the shore, or in the hollows of crags, or where an island offers its shelter and protection. Its faculty of diving, or remaining under water, is not more extraordinary than many other fowl that prey upon fish: but the most wonderful circumstance, and I feel as if I were almost risking my credibility when I relate it, is the docility of these birds in employing their natural instinctive powers, at the command of the fishermen who possess them, in the same manner as the hound, the spaniel, or the pointer, submit their respective sagacity to the huntsman, or the gunner.

The number of these birds in a boat are proportioned to the size of it. At a certain signal they rush into the water, and dive after the fish; and the moment they have seized the prey, they fly with it to their boat; and though there are an hundred of these vessels in the fleet, these sagacious birds always return to their own masters, and amidst the throng of fishing junks which are sometimes assembled on these occasions, they never fail to distinguish that to which they belong. When the fish are in great plenty, these astonishing

and industrious purveyors will soon fill a boat with them; and will sometimes be seen flying along with a fish of such size, as to make the beholder, who is unaccustomed to these sights, suspect his organs of vision: nay, it has been so repeatedly asserted to me as to prevent any doubt of the information, that, from their extraordinary docility and sagacity, when one of them happens to have taken a fish which is too bulky for the management of a single fowl, the rest will immediately afford their assistance. But while they are thus labouring for their masters, they are prevented from paying any attention to themselves, by a ring which is passed round their necks; and is so contrived as to frustrate any attempt to swallow the least morsel of what they take.

We also saw another fishing party, which, though it had more of ridicule than curiosity in it, I cannot forbear to describe. It consisted of at least thirty fishermen, seated like so many taylor on a wide board, supported by props in the river, where they were angling. There was another groupe of these people near the shore, who had embanked a part of the river with sand, where, by raking the bottom with a kind of shovel, they caught large quantities of shrimps and other shell fish.



HISTORY OF THE JEWS.

[Concluded from page 256.]

THE dreadful action happened about the end of July, by which time the Romans, having

pursued their attacks with fresh vigour, made themselves masters of the fortress Antonia; which obliged

obliged the Jews to set fire to those stately galleries which joined it to the temple, lest they should afford an easy passage to the besiegers into this last. About the same time Titus, with much difficulty, got materials for raising new mounds and terraces, in order to hasten the siege, and save, if possible, the sad remains of that glorious structure; but his pity proved still worse and worse bestowed on those obstinate wretches, who only became the more furious and desperate by it. Titus at length caused fire to be set to the gates, after having had a very bloody encounter, in which his men were repulsed with loss. The Jews were so terrified at it, that they suffered themselves to be devoured by the flames, without attempting either to extinguish them or save themselves. All this while Josephus did not cease exhorting the infatuated people to surrender, to represent to them the dreadful consequences of an obstinate resistance, and to assure them that it was out of mere compassion to them that he thus hazarded his own life to save theirs: he received one day such a wound in his head by a stone from the battlements, as laid him for dead on the ground. The Jews sallied out immediately, to have seized on his body; but the Romans proved too quick and strong for them, and carried him off.

By this time the two factions within, but especially that of John, having plundered the rich and poor of all they had, fell also on the treasury of the temple, whence John took a great quantity of golden utensils, together with those magnificent gifts which had been presented to that sacred place by the Jewish kings, by Augustus, Livia, and many other foreign

princes, and melted them all to his own use. The repositories of the sacred oil which was to maintain the lamps, and of the wine which was reserved to accompany the usual sacrifices, were likewise seized upon, and turned into common use; and the last of these to such excess, as to make himself and his party drunk with it. All this while, not only the zealots, but many of the people, were still under such an infatuation, that though the fortress Antonia was lost, and nothing left but the temple, which the Romans were preparing to batter down, yet they could not persuade themselves, that God would suffer that holy place to be taken by heathens, and were still expecting some sudden and miraculous deliverance. Even that vile monster John, who commanded there, either seemed confident of it, or else endeavoured to make them think him so. For, when Josephus was sent for the last time to upbraid his obstinately exposing the sacred building, and the miserable remains of God's people, to sudden and sure destruction, he only answered with the bitterest invectives; adding, that he was defending the Lord's vineyard, which he was sure could not be taken by any human force. Josephus in vain reminded him of the many ways by which he had polluted both city and temple; and in particular of the seas of blood which he caused to be shed in both those sacred places, and which, he assured him from the old prophecies, were a certain sign and forerunner of their speedy surrender and destruction. John remained as inflexible as if all the prophets had assured him of a deliverance; till at length Titus, foreseeing the inevitable ruin of that stately edifice, which he was still

still extremely desirous to save, vouchsafed even himself to speak to them, and to persuade them to surrender. But the factious, looking upon this condescension as the effects of his fear rather than his generosity, only grew the more furious upon it, and forced him at last to come to those extremities, which he had hitherto endeavoured to avoid. That his army which was to attack the temple, might have the freer passage towards it through the castle Antonia, he caused a considerable part of the wall to be pulled down, and levelled; which proved so very strong that it took up seven whole days, by which time they were far advanced in the month of July.

It was on the 17th day of the month, as all Josephus's copies have it, that the daily sacrifice ceased for the first time since its restoration by the brave Judas Maccabeus, there being no proper person left in the temple to offer it up. Titus caused the factious to be severely upbraided for it; exhorted John to set up whom he would to perform that office, rather than suffer the service of God to be set aside; and then challenged him and his party to come out of the temple, and fight on a more proper ground, and thereby save that sacred edifice from the fury of the Roman troops. When nothing could prevail on them, they began to set fire again to the gallery which yielded a communication between the temple and the castle Antonia. The Jews had already burnt about twenty cubits of it in length; but this second blaze, which was likewise encouraged by the besieged, consumed about fourteen more; after which, they beat down what remained standing. On the 27th of July, the Jews,

having filled part of the western portico with combustible matter, made a kind of flight, upon which, some of the forwardest of the Romans having scaled up to the top, the Jews set fire to it, which flamed with such sudden fury, that many of the former were consumed in it, and the rest, venturing to jump down from the battlements, were, all but one, crushed to death.

On the very next day, Titus having set fire to the north gallery, which inclosed the outer court of the temple, from fort Antonia to the valley of Cedron, got an easy admittance into it, and forced the besieged into that of the priests. He tried in vain six days to batter down one of the galleries of that precinct with an helepolis: he was forced to mount his battering rams on the terrace, which was raised by this time; and yet the strength of this wall was such, that it eluded the force of these also, though others of his troops were busy in sapping it. When they found that neither rams nor sapping could gain ground, they bethought themselves of scaling; but were vigorously repulsed in the attempt, with the loss of some standards, and a number of men. When Titus therefore found that his desire of saving that building was like to cost so many lives, he set fire to the gates, which, being plated with silver, burnt all that night, whilst the metal dropped down in the melting. The flame soon communicated itself to the porticos and galleries; which the besieged beheld without offering to stop it, but contented themselves with sending whole volleys of impotent curses against the Romans. This was done on the eighth of August; and, on the next day, Titus, having given orders to extinguish

tinguish the fire, called a council, to determine whether the remainder of the temple should be saved or demolished. That general was still for the former, and most of the rest declared for the latter; alledging, that it was no longer a temple, but a scene of war and slaughter, and that the Jews would never be at rest as long as any part of it was left standing: but when they found Titus stiffly bent on preserving so noble an edifice, against which he told them he could have no quarrel, they all came over to his mind. The next day, August the 10th, was therefore determined for a general assault: and the night before the Jews made two desperate sallies on the Romans; in the last of which, these, being timely succoured by Titus, beat them back into their inclosure.

But whether this last effort exasperated the besiegers, or, which is more likely, as Josephus thinks, pushed by the hand Providence, one of the Roman soldiers, of his own accord, took up a blazing fire brand, and, getting on his comrade's shoulders, threw it into one of the apartments that surrounded the sanctuary, through a window. This immediately set the whole north side in a flame, up to the third story, on the same fatal day and month in which it had been formerly burnt by Nebuchadnezzar. Titus, who was gone to rest himself a while in his pavilion, was awaked at the noise, and ran immediately to give orders to have the fire extinguished. He called, prayed, threatened, and even caned his men, but in vain; the confusion was so great, and the soldiers so obstinately bent upon destroying all that was left, that he was neither heard nor

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mind. Those that flocked thither from the camp, instead of obeying his orders, were busy, either in killing the Jews, or in increasing the flames.

When Titus observed that all his endeavours were in vain, he entered into the sanctuary and the most holy place, in which he found still such sumptuous utensils and other riches as even exceeded all that had been told him of it. Out of the former he saved the golden candlestick, the table of shew-bread, the altar of perfumes, all of pure gold, and the book or volume of the law, wrapped up in a rich gold tissue: but in the latter he found no utensils, because, in all probability, they had not made a fresh ark since that of Solomon had been lost. Upon his coming out of that sacred place, some other soldiers set fire to it, and obliged those that had staid behind to come out; they all fell foul on the plunder of it, tearing even the gold plating off the gates and timberworks, and carried off all the costly utensils, robes, &c. they found, insomuch that there was not one of them who did not enrich himself by it.

An horrid massacre followed soon after, in which a great many thousands perished; some by the flames, others by the fall from the battlements, and a greater number by the enemy's sword, which destroyed all it met with, without distinction of age, sex, or quality. Among them were upwards of six thousand persons who had been seduced thither by a false prophet, who promised them that they should find a speedy and miraculous relief there on that very day. Some of them remained five whole days on the top of the walls, and afterwards threw themselves on

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the general's mercy ; but were answered that they had outstaid the time, and were led to execution. The Romans carried their fury to the burning of all the treasure houses of the place, though they were full of the richest furniture, plate, vestments, and other things of value, which had been laid up in those places for security. In a word, they did not cease burning and butchering, till they had destroyed all, except two of the temple gates, and that part of the court which was destined for the women.

In the mean time the seditious made such a vigorous push, that they escaped the fury of the Romans, at least for the present, and retired into the city. But here they found all the avenues so well guarded, that there was no possibility left for them to get out ; which obliged them to secure themselves as well as they could on the south side of it, from whence Simon, and John of Gischala, sent to desire a parley with Titus. They were answered, that though they had been the cause of all this bloodshed and ruin, yet they should have their lives spared, if they laid down their arms, and surrender themselves prisoners. To this they replied, that they had engaged themselves, by the most solemn oaths, never to surrender ; and therefore, only begged leave to retire into the mountains with their wives and children : which insolence so exasperated the Roman general, that he caused an herald to bid them stand to their defence ; for that not one of them should be spared, since they had rejected his last offers of pardon. Immediately after this, he abandoned the city to the fury of the soldiers, who fell

forthwith on plundering, setting fire every where, and murdering all that fell into their hands ; whilst the factious, who were left, went and fortified themselves in the royal palace, where they killed 8000 Jews who had taken refuge there.

In the mean time, great preparations were making for a vigorous attack on the upper city, especially on the royal palace ; and this took them up from the 20th of August to the 7th of September, during which time great numbers came and made their submission to Titus. The warlike engines then played so furiously on the factious, that they were taken with a sudden panic ; and instead of fleeing into the towers of Hippicos, Phasaël, or Mariamne, which were yet untaken, and so strong that nothing but famine could have reduced them, they ran like madmen towards Siloah, with a design to have attacked the wall of circumvallation, and to have escaped out of the city : but, being there repulsed, they were forced to go and hide themselves in the public sinks and common sewers, some one way and some another. All whom the Romans could find were put to the sword, and the city was set on fire. This was on the eighth of September, when the city was taken and entered by Titus. He would have put an end to the massacre ; but his men killed all, except the most vigorous, whom they shut up in the porch of the women just mentioned.—Fronto, who had the care of them, reserved the youngest and most beautiful for Titus's triumph ; and sent all that were above seventeen years of age into Egypt, to be employed in some public works there ; and a great number of others

ers were sent into several cities of Syria, and other provinces, to be exposed on the public theatre, to exhibit fights, or be devoured by wild beasts. The number of those prisoners amounted to 97 thousand, besides about 11,000 more, who were either starved through neglect, or starved themselves through sullenness and despair—The whole number of Jews who perished in this war is computed at upwards of 1,400,000.

Besides these, however, a vast number perished in caves, woods, wildernesses, common sewers, &c. of whom no computation could be made. Whilst the soldiers were still busy in burning the remains of the city, and visiting all the hiding places, where they killed numbers of poor creatures who had endeavoured to evade their cruelty, the two grand rebels, Simon and John, were found, and reserved for the triumph of the conqueror. John, being pinched with hunger, soon came out; and having begged his life, obtained it; but was condemned to perpetual imprisonment. Simon, whose retreat had been better stored, held out till the end of October. The two chiefs, with 700 of the handsomest Jewish captives, were made to attend the triumphal chariot; after which Simon was dragged through the streets with a rope about his neck, severely scourged, and then put to death; and John was sent into perpetual imprisonment.—Three castles still remained untaken, namely, Herodian, Machæron, and Massada.—The two former capitulated, but Massada held out.

The place was exceeding strong both by nature and art, well stored with all kinds of provisions, and defended by a numerous garrison

of zealots, at the head of whom was one Eleazar, the grandson of Judas Gaulonites, formerly mentioned. The Roman general having in vain tried his engines and battering rams against it, bethought himself of surrounding it with a high and strong wall, and then ordered the gates to be set on fire. The wind pushed the flames so fiercely against the Jews, that Eleazar in despair persuaded them first to kill their wives and children, and then to choose ten men by lot, who should kill all the rest; and lastly, one of the surviving ten to dispatch them and himself; only this last man was ordered to set fire to the place before he put an end to his own life. All this was accordingly done; and on the morrow when the Romans were preparing to scale the walls, they were greatly surprised neither to see nor hear any thing move. On this they made such an hideous outcry, that two women, who had concealed themselves in an aqueduct, came forth and acquainted them with the desperate catastrophe of the besieged.

Thus ended the Jewish nation and worship; nor have they ever since been able to regain the smallest footing in the country of Judea, nor indeed in any other country on earth, though there is scarce any part of the globe where they are not to be found. They continue their vain expectations of a Messiah to deliver them from the low estate into which they are fallen; and, notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. Their ceremonies and religious worship ought to be taken from the law of Moses; but they have added a multitude of absurdities not worth enquiring

enquiring after. In many countries, and in different ages, they have been terribly massacred, and in general have been better treated by the Mahometans and Pagans than by Christians. Since the revival of arts and learning, however, they have felt the benefit of that increase of humanity which hath taken place almost over the globe. It is said, that in Britain the life of a Jew was formerly at the disposal of the chief lord where he lived, and likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1348, a fatal epidemic distemper raging in a great part of Europe, it was said they had poisoned the springs and wells, in consequence of which a million and a half of them were cruelly massacred. In 1593, half a million

of them were driven out of Spain, and 150,000 from Portugal. Edward I. did the same. In short, they were every where persecuted, oppressed, and most rigorously treated.

In this enlightened period a more generous system is taking place. France has allowed them the rights of citizens, which induces numbers of the most wealthy Jews to fix their residence in that country. Poland is about granting them very great privileges and immunities; England, Holland, and Prussia tolerate and protect them; and the emperor has revoked some restrictions, for which an edict has lately passed: Spain, Portugal, and some of the Italian states, are still however, totally averse to their dwelling among them.



POETICAL ESSAYS.

NATURE THE BEST PHYSICIAN.

IN Bladud's old city, surrounded by hills,
 Where the fount always heals, but the physic oft kills,
 Lives a fam'd Jewish doctor (not one of the rabbies)
 But a medical doctor esteem'd by the tabbies;
 Who to be in the fashion took to him a wife,
 That first of all evils or blessings of life:
 So well were they match'd, that if rightly I ween,
 Like a couple of rabbits, one fat and one lean.

The law and levitical rites, it is said,
 Enjoin the *femmes couvertes* to shave all the head.
 To a beautiful Jewess how hard is the fate!
 For her long flowing ringlets to adopt a false *tete*.

But of beauty enchanting our dame could not boast;
 No glass overflow'd with her name as a toast:
 Though no charms her hard features were form'd to express,
 Yet her head was a proverb in lustre of dress;
 When frizz'd to extent, with her jewels adorning,
 Appear'd like a bush in a dew-spangled morning.
 Thus dizen'd and stiffen'd she came from a ball,
 Where lords, rogues, and pimps, from the great to the small,

With

With a small squad of virgins, and many a harlot,
 Met to dance, play, and chatter, in honour of Charlotte,
 The poppy-crown'd god had not long clos'd their eyes
 Ere the doctor's profession oblig'd him to rise.
 "Poor old Sir John Dory is at his last breath,
 If your skill my good doctor can't bail him from death."
 In great haste and darkness he cover'd his pate.
 Not with his own *major*, but his wife's shining *tete*,
 And thus sallied forth—"Oh! I fear 'tis all hollow
 (Quoth the doctor) good nurse, for Sir John cannot swallow."
 At a sound so terrific the knight rais'd his eyes,
 And view'd with amazement the opening skies.
 Bold fancy soon led him from matter terrestrial,
 Through regions of space, to the archives celestial.
 Here were suns, moons, and comets—the lacteal way—
 And the zodiac arrang'd in the brightest array:
 But here she forsook him—the illusion was fled,
 And he found his eyes fix'd on the Jew's frizzled head.
 Convulsions of laughter the dying knight seiz'd;
 The quinsy was broken—the patient was eas'd.
 "Good morn (quoth the knight) see how nature surpasses
 All the skill of your college, and proves you but asses."

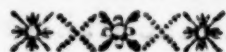


To FLORELLA, on making the best use of present pleasures.
 [By the late Dr. DODDRIDGE.]

IT is not for us, my Florella to know
 What fortune hereafter with either may do;
 Or whom when we choose a companion for life
 She'll give you for a husband, or me for a wife.
 These important affairs lie so far at a distance
 That no present care can give any assistance,
 But I'm certain of this, that Florella is pretty,
 And what's more to me, both good humour'd and witty:
 And, though I can boast no such charms of my own,
 I've an honest fond heart and *am not quite a drone*.
 Let us build on this stock, and our wisdom employ
 To crown every hour and each moment with joy.
 Solemn courtship hath oft a sad mixture of strife,
 But love, my dear girl, adds a relish to life;
 Let us taste its best sweets, while we smile on each other,
 With the harmless endearments of sister and brother.
 And when reading together our authors improve
 By modest caresses of innocent love.
 Of present enjoyments we'll e'en make the best
 And leave our kind stars to take care of the rest.
 Thus we'll make all the pleasures of friendship run pure,
 And leave all the dregs to the grave and demure.

If e'er it should happen that vapours should rise
 To ruffle our brows, or to sadden our eyes,
 If once in a month you should fly from my arms,
 And I should look stupid on all your bright charms,
 We'll have no after reck'nings to add to the debt,
 But good humour with love shall forgive and forget.

When after a few merry months, we must part,
 Though we feel for a day some fond flutt'rings of heart,
 Yet we will not indulge the excesses of grief,
 Since this obvious thought will give instant relief,
Some better Fidelio may languish for thee,
And a second Florella may smile upon me.



Reflections on a Rural Retirement.—By a Student in Physic.

LET others who in regal pomps are drest,
 Boast of their power, and think by that they're blest;
 Let those who traverse India's wide domain,
 Wait through its realms, and search for sordid gain;
 Let merchants sail to Europe's wealthy shores,
 Pride in their wealth and well replenish'd stores;
 Let statesmen boast of their politic sway,
 Increase their wealth, and ignorance betray;
 Let lawyers swell the court with gaudy pride,
 Extort their fees and innocence deride;
 Let warriors boast of their heroic skill,
 Exult in ev'ry drop of blood they spill,
 While martial honours are their glee and boast,
 And with stern mandate rule the mighty host;
 Let sportsmen launch into the fields apace,
 With hounds and horns, to give the cruel chase
 To those frail brutes who roam the vernal wood,
 And inoffensive seek their native food;
 Let the vain dupe of pride and sons of pelf,
 Dote on their riches and their finer self;
 Let those who live in luxury supreme,
 Their indolence and vanity esteem,
 And ev'ry virtue stop, but vice sustain,
 While each vain pleasure is the source of pain;
 Let those who grace the wanton ball around,
 Swell the gay dance to music's blithesome sound,
 Where belles and beaux and gaudy scenes prevail,
 And flatt'ring shews the captive heart assail:
 While I content in sweet retirement blest,
 Where no corroding thought assails my breast,
 No distant cares, nor wish for boastful gain
 Disturbs my mind, or wracks my brain;

To study nature's laws is all my aim,
 While innocence and virtue are my fame ;
 Books are my friends, they set my mind aright,
 They form my mental pow'rs, and yield delight ;
 With those I spend the most delicious hours
 By contemplation in yon shady bow'rs ;
 These view the paths in which my patrons trod,
 Those happy paths mark'd by the rule of God—
 There sit embower'd and spend the vernal day,
 While sylvian songsters sweetest notes display ;
 There sit serene with philosophic view
 Discern the lillie and the rose's hue ;
 In each fair plant a lesson I can find
 Of noble wisdom to improve my mind ;
 Each blooming flow'r with wonder I survey,
 Where ev'ry tint God's perfect hand display,
 All varied forms with equal beauty shine,
 And each proclaim their author all divine.

LORENZO.



THE EVENING WALK.

THE setting sun adorns the western skies ;
 Nature reliev'd from heat no longer sighs ;
 But cheers each hill and gladdens ev'ry plain,
 Tempting abroad the maiden and her swain.

Health triumphs in the cool reviving air—
 Age ! for the scence of true delight prepare ;
 Enjoy the music which the forest yields,
 And bless the verdure of the fragrant fields.
 Thou heir of industry ! immur'd too long,
 Attend with joy to nature's evening song ;
 And, soften'd by the music of the grove,
 Bend to the source of universal love !

Beneath the foliage of yon spreading wood,
 Youth cleaves with art and force the limpid flood.
 Whilst on the bank th' attentive angler stands,
 And tempts the finny race with artful hands.

The farmer, well employ'd exerts his toil,
 Trusting the future harvest to the soil ;
 And as to heav'n he pours the frequent vow,
 Bends o'er the scythe, or whistles o'er the plough.

Haste then fair maid the happy scene to view,
 Since nature's chief perfections bloom in you ;
 And know, that cultivation's powers impart
 Health to the frame, and softness to the heat.

Dread not fatigue ; for beauty doubly glows,
 As through the veins, life's current briskly flows.

Behold

Behold the temp'rate bowl—it courts your hand,
 Rich with the spoils of many a distant land.
 Thus east and west conspire to yield delight,
 Whilst Java and Jamaica here unite.
 Madeira too bestows her happy aid;
 And all promote the useful cause of trade.
 Haste then, fair maid! the genial draught to share,
 And health derive from exercise and air.



E N I G M A.

MY husband is my uncle, my son is my brother,
 His wife is my sister, and I am her mother.
 Six children I have had, and look for another;
 I am grandma to three that belong to my brother.
 I have a sister named Peggy whose mother I am;
 My own brother is my son, his name it is John.
 This paradox, strange as it may seem unto you,
 The good people of Bridgetown will assure it is true.
 What I have now for to request,
 Is that an answer may be exprest.

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